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### ST. NIKON, THE HEGUMEN OF RADONEZH

Icon painted by Sister Iuliania Sokolova

St. Nikon was born in Yuriev-Polskoi. He was growing spiritually under the guidance of Sts. Sergiy of Radonezh and Afanasiy of Vysokoe (after 1401). After the demise of St. Sergiy (1392) he became the father superior of the Trinity Monastery. Through his labours the cloister was restored after the invasion by Edigei Khan in 1408, and in 1422 the white-stone Trinity Cathedral was erected over the tomb of St. Sergiy, a shrine which has been attracting numerous pilgrims ever since then.

St. Nikon passed away on November 17, 1426, and was laid to rest by the reliquary of St. Sergiy. In 1548, a church dedicated to him was erected over the tomb of St. Nikon. His feast days are November 17/30 and the first Sunday after the Feast of Sts. Peter and Paul.

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## THE JOURNAL

## OF THE MOSCOW PATRIARCHATE

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Editor-in-Chief:  
Metropolitan PITIRIM  
of Volokolamsk  
and Yuriev,  
Head of the Publishing  
Department  
of the Moscow  
Patriarchate

Executive Secretary:  
K. M. Komarov

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# Message

## from His Holiness Patriarch PIMEN of Moscow and All Russia and the Holy Synod of the Russian Orthodox Church

to the Venerable Archpastors, the Worthy Clergy, the Honest Monks  
and Nuns, and All the Faithful Children of the Russian Orthodox Church  
on the occasion of the 70th Anniversary  
of the Great October Socialist Revolution

Beloved in the Lord archpastors,  
honest fathers, dear brothers and sisters,

*Grace be unto you, and peace, from God our Father,  
and from the Lord Jesus Christ (1 Cor. 1. 3).*

Seventy years ago the Great October Socialist Revolution took place. It was an epoch-making event in the history of our country and of the whole world. In the struggle for the power of the people, believers, including the children of the Russian Orthodox Church, who saw in the revolution a possibility of realizing their religious ideals, also took a selfless part.

Among the first decrees of the workers' and peasants' government on peace and on land was the decree on the separation of the Church from the State. This democratic act legalized the principles of freedom of conscience and the independence of the Church from state institutions.

In the post-revolutionary years, through the intense efforts of the whole of our society, in which shoulder to shoulder and fraternally laboured both believers and non-believers, in a historically brief period the national economy, dislocated as a result of World War I and the Civil War, was restored and a mighty socialist state created. It was a feat of our people accomplished in the most complicated internal and external conditions.

The treacherous attack by Hitlerite Germany again demanded tremendous effort, staunchness, and self-sacrifice from each citizen.

The Primate of the Russian Church, His Beatitude Metropolitan (subsequently His Holiness the Patriarch) Sergiy, the episcopate, and the clergy, through numerous messages, constant preaching and tireless prayer, together with our pious flock by every spiritual and material means, actively helped to draw nearer the day of victory.

In the post-war years, the believers together with the whole nation laboured to raise from ruin cities and villages, and restore normal life in the state. In our country there was not a single family that had not suffered the grief of irretrievable loss. The Church appeased the grief of the suffering and strengthened the people of God in bearing worthily their civic responsibilities.

In conditions of the cold war which ensued, peacemaking came to occupy a special place in the life of the Russian Orthodox Church. Our Church was among the founders of the world peace movement, of the Soviet Peace Committee, and the Soviet Peace Fund. She carried out her peace mission by constantly widening and deepening cooperation with all peace-loving forces both inside and outside the country.

The Local Council of the Russian Orthodox Church, held in May-June 1971 at the Trinity-St. Sergiy Lavra, testified to the unanimous approval by all the faithful of our Holy Church of the Soviet Government's efforts aimed at the all-round development of the life of the nation and the establishment of a lasting and just peace throughout the world. The Council

declared that the children of the Church, being filled with deep patriotic feeling, would continue to exert every effort for the good of their great Motherland.

In the following years, the Russian Orthodox Church continued fulfilling successfully her patriotic service and peacemaking, uniting her efforts with those of the followers of other religions and all men of goodwill.

In her pastoral care of souls she affirmed the ideals of Christian morality, the foundations of family life and conscientious attitude to labour for the good of one's neighbour.

In recent years, when lethal nuclear weapons came to threaten humanity with destruction and a real danger of the militarization of outer space appeared, the Russian Orthodox Church increased her efforts to preserve the sacred gift of life on Earth. In these conditions she adopted the Message on War and Peace in a Nuclear Age in February 1986, which elucidates broadly the dogmatic foundations of peacemaking, generalizes the experience of this service in conformity with the demands of the day and sets forth basic tasks, the solution of which should help to cleanse the Earth of nuclear and other types of weapons of mass annihilation.

In the light of this stand taken by the Church, the programme of freeing the Earth of nuclear weapons stage by stage by the end of the century is close to the heart of each Orthodox Christian. It accords with the Christian desire to mark the 2,000th anniversary of the coming into the world of our Lord Jesus Christ with a real advancement to that epoch of peace which was proclaimed by the angelic host on Christmas night: *Glory to God in the highest, and on earth peace, good will toward men* (Lk. 2. 14).

Today we perceive with satisfaction the mutual understanding in principle between the USSR and USA with regard to reaching an agreement on eliminating a whole class of nuclear weapons. This life-asserting step opens before mankind a new, more optimistic perspective, and fills with real content the aspiration of men of goodwill for a non-nuclear world.

Dear archpastors and fathers, brothers and sisters,

We ardently call upon all of you to enhance the traditional prayers for the leaders of our country according to the behest of the Apostle (1 Tim. 2. 1-4), in order to give utmost spiritual support to their truly titanic efforts in the renewal and transformation of all social relations based on the principles of openness, democratization and new political thinking.

We warmly greet and congratulate the leaders of our Soviet power and wholeheartedly wish them success and God's blessing upon their efforts for the good of our beloved Motherland and world peace.

We cordially congratulate on the great holiday our brothers and sisters, the children of the Russian Orthodox Church and all our compatriots and wish them with all our heart abundant spiritual and bodily strength, peace, happiness and prosperity.

*Brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you* (2 Cor. 13. 11).

With much love in the Lord and blessing,

*PIMEN, Patriarch of Moscow and All Russia*

#### MEMBERS OF THE HOLY SYNOD:

*FILARET, Metropolitan of Kiev and Galich, Patriarchal Exarch to the Ukraine*

*ALEKSIY, Metropolitan of Leningrad and Novgorod*

*FILARET, Metropolitan of Minsk and Byelorussia*

*YUVENALIY, Metropolitan of Krutitsy and Kolomna*

*NIKODIM, Metropolitan of Lvov and Ternopol*

*KHRISANF, Bishop of Kirov and Slobodskoi*

*EVSEVIY, Bishop of Alma-Ata and Kazakhstan*

*SERGIY,  
Metropolitan of Odessa and Kherson, Chancellor of the Moscow Patriarchate*

October 6, 1987  
Moscow

## Patriarchal Awards

By the ukases of His Holiness Patriarch Pimen of Moscow and All Russia of September 2, 1987, the following were elevated in recognition of their zealous archpastoral labour for the benefit of the Church of Christ:

— Archbishop Gedeon of Novosibirsk and Barnaul—to the dignity of metropolitan;

— Bishop Varlaam of Volyn and Rovno and Bishop Antoniy of Stavropol and Baku—to the dignity of archbishop.

\* \* \*

By the ukase of His Holiness Patriarch Pimen of Moscow and All Russia of May 12, 1987, Archimandrite Tikhon Emelyanov was appointed father superior of St. Daniel's Monastery in Moscow.

## *FOR THE 70TH ANNIVERSARY OF THE GREAT OCTOBER SOCIALIST REVOLUTION*

### **The Russian Orthodox Church in the New Historical Conditions**

The 70th anniversary of the Great October Socialist Revolution of 1917 also marks the 70 years of the existence of the Russian Orthodox Church within a new social system and the 7 years of the restoration of the patriarchal see in our Church. After a period of more than 200 years the Local Council of the Russian Orthodox Church elected to the Moscow patriarchal throne Metropolitan Tikhon of Moscow and Kolomna. His enthronization took place on November 21 (Old Style), 1917, the Feast of the Presentation of the Blessed Virgin in the Temple. In his speech at the ceremony marking the 60th anniversary of the restoration of patriarchal see, His Holiness Patriarch Pimen said: "It is remarkable that this significant event in the history of the Russian Orthodox Church took place immediately after the Great October Socialist Revolution"<sup>1</sup>.

That was a crucial period for the Church, but also a fruitful one for Church self-consciousness.

In this analysis of the events of the first post-revolutionary years we want to concentrate on how Church consciousness worked out the most general strategic principles of her attitude towards a new social reality and will not deal with the mistakes and deviations the practical implementation of these new principles involved. We take this approach because, first, it is not the mistakes, but the basic principles worked out over those years that determine the life of our Church today, and, secondly, we wish to accentuate the basic concept and not the difficulties encountered in the process of historical development, for, as a Church historian put it, "it is by the basic concept which one holds close to his heart, and not just by failings, that one should study

and assess the past. That is to say, one has to try and find out not only how a society implemented its ideal, but what this ideal actually was"<sup>2</sup>.

The 1917-1918 Local Council of the Russian Orthodox Church guided by its conciliar judgement (certain personal views notwithstanding) chose the path of illuminating with the light of Gospel truths all aspects of Christian life, taking special care of some particular issues and political considerations not obstructing from view the absolute ethical values. "Leaving it to every person to use his own good judgement as to the ways and means, the Holy Council urges everyone not to be oblivious in this worldly area of divine righteousness. It is with this admonition that it addresses the Orthodox, irrespective of their position, social status or party affiliation, that they may safeguard intact the behests of the Christian faith..."<sup>3</sup>

At a time when people were inclined to seek the source of evil and dislocation in their neighbours, the Council called for building social relations on the basis of morality and not on the basis of straightforward and shortsighted utilitarianism.

It should be made quite clear that the Council made no moves against Soviet power as such, and although some of the participants made some remarks of that kind in their speeches, the majority resolutely opposed any such politicizing.

Here is a quotation from a patriarchal message that is typical of the atmosphere of the time: "Brethren, the time for repentance has come, the holy days of Lent. Purge out your sins.... We are all brothers, and we all have but one mother—our native Russian land, and we are all children of but one Heavenly Father.... Hasten to call for peace, tranquility, labour, love and unity." One cannot but notice the universal human importance of this appeal. It remains topical to this day, because working for peace, justice and love within the human race is the sacred duty not only of every believer, but of all people of goodwill.

Let us recall the message of His Holiness Patriarch Tikhon of March 18, 1918. At that time the country had just completed the process known in history

as "the triumphant march of the Soviet power"<sup>4</sup>. The civil war was yet to follow, and, as we know now, it was the counter-revolutionary White Guards that were to break the *status quo*. In this situation His Holiness Patriarch Tikhon urges "not to dismember the native land", rallied under the red banner of the revolution. One should give due credit to His Holiness for his civic perspicacity and spiritual wisdom expressed in his refusal to give his blessing to the White Guard movement. He reiterated his refusal in 1919, when the counter-revolutionary units led by General Denikin scored their greatest military successes. In his message of September 25, 1919, the feast of St. Sergiy, His Holiness urged the clergy to refrain from siding with the White Guard movement in the areas captured by it<sup>5</sup>.

When His Holiness wrote the first of his messages quoted here, there took place another event that sheds light on the attitude of the Church to the new government. On March 14 (27), 1918, a delegation of the Church Council had a meeting with two representatives of the Soviet of People's Commissars, M. T. Elizarov and V. D. Bonch-Bruevich. A member of the Church delegation, N. D. Kuznetsov, recalled that "the discussion with the representatives of the Soviet of People's Commissars... left me with a better impression than the conversation with representatives of the Provisional Government of sad memory led by Kerensky.... The representatives of the people's commissars welcomed the first meeting with us as a delegation of the Council which also included representatives of the Orthodox people. They expressed a hope that through intercourse many misunderstandings could be cleared out and mistakes corrected against which the Soviet of People's Commissars could not be insured"<sup>6</sup>.

The immediate cause of the meeting was the implementation of the Decree of the Soviet of People's Commissars on the separation of the Church from the State.

Certain opinions expressed on the decree were in many ways erroneous and naive but a student of that period should bear in mind that it was in these discussions in the winter and spring of 1918 that the realization of

the inseparability of the destiny of the Church from that of the post-revolutionary Russia finally emerged, an awareness that the Russian Church should continue on her historical path in unity with the new state of workers and peasants. That was the beginning of the search by the Church of her place within the new, unprecedented, social system.

In these circumstances it was well nigh impossible to withdraw into "an ascetic Thebaid", or "pure spirituality", that is, shun problems of public life. This realization played the greatest and positive role in the period of Church history that followed the Civil War. Whereas in the years of war violence the vocation of the Church was to preserve intact in the souls of the people the eternal values, now, in the period of new construction it became necessary for the Church to correlate her own system of values with the values chosen by the historically creative and active part of the Russian nation, with the values of the victorious revolution.

Being guided by these considerations and also by the respect for the historical choice of the people, His Holiness Patriarch Tikhon took on June 28, 1923, a most important step towards normalizing Church-State relations. He declared: "If I did sometimes launch sharp attacks upon Soviet government in the first few years of its existence, I did this because of my upbringing... However, with time many things began to change and much became clear.... Incidentally, I tried to separate the Church from tsarism and intervention as early as the beginning of 1919".<sup>7</sup>

His Holiness wrote that he had been "brought up within a monarchy", implying that the initial negative attitude to the revolution was not the fault, but a misfortune of many churchmen whose world outlook had taken shape before the revolution.

In his message of June 16, 1923, His Holiness Patriarch Tikhon stressed: "I dissociate myself finally and emphatically both from the foreign and from the domestic monarchic White-Guard counter-revolution."<sup>8</sup>

But wise and important as the step taken by Patriarch Tikhon was, it only marked the beginning of the new path

taken by the Russian Church. In his messages Patriarch Tikhon declared: "The Russian Orthodox Church... must and will be the One Catholic and Apostolic Church, and any attempts, no matter where they come from, to plunge the Church into a political struggle must be rejected and condemned" (from the message of July 1, 1923).<sup>9</sup>

The aforesaid necessity for Church conscience to try and correlate its traditional values with those of socialism within a positive dialogue was steadily winning ground. A new important step in this direction was a document known as Patriarch Tikhon's will of April 7, 1925. His Holiness wrote: "In the years of civic dislocation, by God's will, without which nothing takes place in this world, Soviet government stood at the head of the Russian state and took upon itself the heavy responsibility of eliminating the appalling aftermath of the war and the terrible famine. Committing no sin against our faith and Church, and allowing no compromises or concessions in the area of faith, civilically we should be sincere towards Soviet power and work for the common good, coordinating the order of external Church life and activity with the new state system... At the same time we also express confidence that the establishment of honest and sincere relations will prompt our government to treat us with full trust".<sup>10</sup>

This is how His Holiness Patriarch Tikhon defined the purely canonical position of the Russian Orthodox Church with respect to the Soviet state, stressing by his own primatial authority and confidence the noble goals of the Soviet system and thus helping the Russian Orthodox to comprehend the religious meaning of the revolutionary changes and the positive value of the heroic efforts launched by new Soviet government.

One, however, cannot pass in silence the fact that following the demise of His Holiness Patriarch Tikhon in 1925 the Obnovlentsy (Renovationists) schismatics played a most unseemly role. The movement revealed a crisis of ecclesiological conscience. Its followers transferred too lightly the values and ideals underlying the aspirations of the secular society into the Church, thus obscuring the proper Church vision of a man and the ways of resolving his

basic tasks. This gave rise to such statements as: "using state methods, Soviet government... is to implement the deals of the Kingdom of God".<sup>11</sup> Besides being historically incorrect, because that was hardly the way the Soviet government saw its ideals, such declarations also betray a definite lack of understanding of the very spirit of Christianity for which God's Kingdom on earth is the state of the human soul, and not that of a social system, a state which emerges, accordingly, in the synergism of divine grace and personal human effort and not in any external forms of state organization or social order.

This obvious departure from the depth of self-awareness of the Church prevented the Obnovlentsy from drawing a line vitally important at the time between the eternal values of the Orthodox Church and external historical aspect of her life. Their attacks against the Patriarchal Church for being "conservative" reveal their total ignorance of the fundamental laws of Church life. The main vocation of the Church consists in restoring the human race to its original radiant beauty, in restoring in man the "icon", the image of God. Church life is the eternally new effort to restore the divine gift that had once been granted to mankind. The past contains the dearest memories of the Christian, the sacred history with the ideal model of Church life—the apostolic community. That is why the Church is unthinkable without her apostolic and patristic tradition, this life-giving legacy linking her with her roots. And there can be no *tserkovnost* (ecclesiasticity) without a desire to restore that sacred past.

Safeguarding this strictly Orthodox dogmatic-canonical order of the Church was the historical achievement of Patriarch Tikhon's successor—the Patriarchal Locum Tenens Metropolitan (subsequently His Holiness the Patriarch) Sergiy Stragorodsky. In his Declaration of July 29, 1927, he unambiguously stressed: "We have to prove by deeds, not mere words, that it is not only people indifferent to Orthodoxy, or those who betrayed it who can be true citizens of the Soviet Union, loyal to Soviet power, but also its most dedicated followers who hold it as dear as truth and life itself, with

its entire canonical and liturgical order. We wish to remain Orthodox and also regard the Soviet Union as our secular Motherland whose joys and achievements are our achievements and joys and whose misfortunes are our misfortunes".<sup>12</sup>

This call of Metropolitan Sergiy and the sincere stand of the Church on the contemporary historical changes manifest a clear link with Patriarch Tikhon's will which said: "We must be sincere towards Soviet government and work for the common good". Metropolitan Sergiy firmly chose the road of participation of the Church in a new history being built by the Soviet people. He deserves full credit for rallying around his stand the organism of the Church into a single public and historical body, bringing it back from schisms, departures and internal and external emigration.

In the years of the Great Patriotic War of 1941-1945, the Church proved beyond all doubt her loyalty to the principles proclaimed by her of sincere and honest cooperation with the state. Millions of Orthodox fell on the battlefield and the Church blessed their sacrificial service for the Motherland, inspiring her children with the words of Christ: *Greater love hath no man than this, that a man may lay down his life for his friends* (Jn. 15, 13).

In the post-war years the voice of the Russian Orthodox Church came to be heard in the international area. The experience gained by our Church helped the Sister Churches in the socialist countries avoid mistakes and delays in finding their place within the new socialist system.

On the other hand, the international prestige of the Russian Orthodox Church has been enhanced by her consistent and vigorous efforts for peace. True to her vocation of proclaiming to men the eternal truths of the Gospel, she called, at the most difficult times in international tension, to honesty and loyalty to the supreme common values, always calling to reconciliation because the service of reconciliation is the hallmark of true Christianity.

This policy of promoting the cause of peace is linked first and foremost with the name of His Holiness Patriarch Aleksiy. He personally did much to make the Church community realize

that by working for peace the Church implements her vocation of serving the world as a whole. In the traditional Church awareness there is a close link between the destinies of the world and those of the Church. Moreover, the history of the world passes within the history of the Church which makes her responsible for the whole world of which she is *the salt* and *the light* (Mt. 5.13-14). This intense awareness of Patriarch Aleksiy of the great spiritual responsibility of the Church for the world promoted greater Church involvement in dealing with global problems confronting mankind.

A message of His Holiness Patriarch Aleksiy and the Holy Synod on the occasion of the 50th anniversary of the Great October Socialist Revolution contained profound and life-asserting ideas. It said: "The comprehensive revolution has brought about basic changes in the life of society. It translated into reality the aspirations of many generations. It made all of the country's natural resources and means of production the property of the people. It altered the very essence of relations between men, making all our citizens equal to each other and excluding from our society any possibility of hostility between men of different races and nationalities, between people of different convictions, faiths and social status.

"Having declared as its first law the Decree on Peace, the Soviet government of workers and peasants determined the future foreign policy programme of the Soviet state which consists in consistent effort for universal peace and the security of nations."

For more than 15 years now the Russian Orthodox Church has been living under the primatial omophorion of His Holiness Patriarch Pimen. As different from the previous periods characterized by major changes in the life of the Church, this has been a time of stability typical of the normal development of the Church organism. The Church has had no need to reconsider her orientation or make new efforts to bring into line her activity with external socio-political changes. This wealth of ways and means of cultivating goodness in the souls of men. This experience has an important role to play today, with the growing interest

being so, it is quite logical for our attention now to be increasingly focused on the internal life of the Church.

The Church has amassed a great treasure in man's inner world, in the spiritual aspect of the life of society when we are called "to pool efforts... to make more healthy the whole atmosphere of our life"<sup>13</sup>.

This country is going through a period of decisive historical changes, and the Russian Orthodox Church cannot stand aloof from this making of national history, supporting with all her heart the forces of renewal.

The Pre-Jubilee Message of His Holiness Patriarch Pimen of Moscow and All Russia and the Holy Synod for the Millennium of the Baptism of Russia says:

"Efficacious patriotism has always been intrinsic to the children of the Russian Orthodox Church. As the 70th anniversary of the Great October Socialist Revolution draws near, the faithful in our Motherland experience profound satisfaction from their involvement in the creative process that has transformed our Motherland in the genuine interests of the people and created mighty power—the Soviet Union. We value highly the unity of the aspirations and the actions of our Soviet people, their leadership, the faithful and non-religious citizens—a unity that is formalised by the freedom of conscience.

"Each of us, children of the Church, is called upon by his civic and religious duty to zealously participate in the development and perfection of our society. We are inspired by the process of consolidation of spiritual and moral foundations in the personal, family and social life of our people, and by the aspiration of our country to reinforce universal moral norms in international relations.... It is on the prevention of nuclear catastrophe that we are focusing our efforts today."<sup>14</sup>

Thus, over the past millennium the Russian Orthodox Church has invariably stood together with the nation, sacrificially sharing with the people their sorrows and their joys. Through all of her history the Church has kept her treasury intact, continuing, as she does, her salvific service in the new historical conditions.

## NOTES

Patriarch Pimen of Moscow and All Russia. *Sermons, Speeches, Messages, Addresses*. Vol. 11. Moscow Patriarchate publication, Moscow, 1985, p. 8.

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*Tserkovnye vedomosti* (Church Gazette), 1917, No. 42.

"By early March Soviet power was established almost over the whole territory of Russia, with the exception of the Transcaucasia... The armed forces of the counter-revolution... were routed everywhere" (Soviet History En-

cyclopaedia. Moscow, 1965, Vol. 6, col. 48).

<sup>5</sup> Archbishop Vasilii of Brussels. "R. Rossler. Kirche und Revolution in Russland."—*Messager de l'Exarchat du Patriarche Russe in Europe Occidentale*, 1970, No. 69, p. 70.

<sup>6</sup> *Deyania Svyashchennogo Sobora Pravoslavnoi Rossiiskoi Tserkvi* (Acts of the Holy Council of the Russian Orthodox Church). Petrograd, book XI, 1st ed., 1918, p. 27.

<sup>7</sup> *Pravda*, July 4, 1923, No. 147.

<sup>8</sup> *Izvestia*, June 27, 1923, No. 141.

<sup>9</sup> *Petrogradskaya pravda*, July 12, 1923.

<sup>10</sup> *Izvestia*, April 15, 1925, No. 86.

<sup>11</sup> *Deyania II Vserossiiskogo Pomestnogo Sobora Pravoslavnoi Tserkvi* (Acts of the 2nd All-Russian Local Council of the Orthodox Church). Moscow, 1923, p. 7.—Reference to the Renovationists' (Obnovlentsy) Council; Moscow, April-May 1923.

<sup>12</sup> *Izvestia*, August 19, 1927.

<sup>13</sup> Ch. T. Aitmatov. "I Trust in Man".—*Pravda*, February 14, 1987.

<sup>14</sup> *The Journal of the Moscow Patriarchate*, 1987, No. 8, p. 3.

Archbishop ALEKSANDR  
of Dmitrov, Rector  
of the Moscow Theological  
Academy and Seminary

## Services Conducted by His Holiness Patriarch PIMEN

### AUGUST

On August 2 (July 20), 1987, 8th Sunday after Pentecost, the Feast of St. Elijah the Prophet, His Holiness Patriarch Pimen attended Divine Liturgy and received Holy Communion in the Patriarchal Cathedral of the Epiphany and, on the eve, officiated at All-Night Vigil in the same cathedral assisted by Archbishop Iov of Zaraisk.

August 9 (July 27), 9th Sunday after Pentecost. On the eve, His Holiness Patriarch Pimen officiated at All-Night Vigil in the patriarchal cathedral assisted by Archbishops Irinei of Kharkov and Bogodukhov and Nikolai of Orekhovo-Zuevo.

On August 10 (July 28), the Feast of the Smolensk Icon of the Mother of God, His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the Church of the Dormition of the Novodevichy Convent assisted by Metropolitan Yuvenaliy of Krutitsy and Kolomna.

August 14 (1), Commemoration of the Procession with the Holy Tree. On the eve, His Holiness Patriarch Pimen attended All-Night Vigil in the Patriarchal Cathedral of the Epiphany.

On August 16 (3), 10th Sunday after Pentecost, His Holiness Patriarch Pimen attended Divine Liturgy and received Holy Communion in the patriarchal cathedral.

On August 19 (6), Transfiguration of the Lord, His Holiness Patriarch Pimen received His Holiness Patriarch Dimitrios of Constantinople at the Trinity-St. Sergiy Lavra. The Primates of the sister Churches celebrated Divine Liturgy in the Cathedral of the Dormition at the Lavra assisted by hierarchs and clerics.

On August 28 (15), Dormition of the Most Holy Mother of God, His Holi-

ness Patriarch Pimen celebrated Divine Liturgy and, on the eve, officiated All-Night Vigil in the Cathedral of the Dormition of the Trinity-St. Sergiy Lavra assisted by Archbishop Nikolai of Orekhovo-Zuevo.

In the evening of August 30 (17) 12th Sunday after Pentecost, His Holiness Patriarch Pimen conducted the Office of the Burial of the Most Holy Mother of God in the patriarchal cathedral assisted by Archbishop Nikolai of Orekhovo-Zuevo.

### SEPTEMBER

September 6 (August 24), 13th Sunday after Pentecost. On the eve, His Holiness Patriarch Pimen officiated All-Night Vigil in the Patriarchal Cathedral of the Epiphany together with Archbishop Iov of Zaraisk and Archbishop Nikolai of Orekhovo-Zuevo.

September 9 (August 27), the Feast of St. Pimen the Great, the namesake of His Holiness Patriarch Pimen. His Holiness celebrated Divine Liturgy in the Patriarchal Cathedral of the Epiphany with Metropolitans—Sergiy of Odessa and Kherson, Aleksiy of Leningrad and Novgorod, Filaret of Minsk and Byelorussia, Yuvenaliy of Krutitsy and Kolomna, Pitirim of Volokolamsk and Yuriev, Gedeon of Novosibirsk and Barnaul, Serapion of Kishinev and Moldavia; Archbishops—Vladimir of Pskov and Porkhov, Maksim of Tula and Belov, Iov of Zaraisk, Antoniy of Stavropol and Baku, Mefodiy of Voronezh and Lipetsk, Nikolai of Orekhovo-Zuevo; Bishops—Evseyiy of Alma-Ata and Kazakhstan and Panteleimon of Arkhangelsk and Murmansk. On the eve, His Holiness officiated at All-Night Vigil together with the above hierarchs in the same cathedral.

# The Name-Day of His Holiness Patriarch PIMEN

## Address delivered by His Holiness Patriarch PIMEN at the festal moleben in the Patriarchal Cathedral of the Epiphany

Beloved in the Lord archpastors, God-loving fathers, dear brothers and sisters in Christ, all who have attended and prayed at this service.

First of all I offer thanks to the great Chief Shepherd our Lord Jesus Christ, Who grants me strength to fulfil the lofty patriarchal ministry in His Holy Church.

I thank you warmly, dear Vladyka Sergiy, for the deeply touching words of greeting and best wishes addressed to me on behalf of the Holy Synod and all the children of our Church.

In my labour I constantly feel the kind support and prayerful help of my brothers the members of the Holy Synod, the entire episcopate, the clergy, monks and nuns, and all our pious believers, without which it would have been impossible for me to fulfil the difficult ministry of the Primate of the Church.

To all of you present here I proffer deep gratitude for the joy of common prayer at Divine Eucharist, and for your prayers offered for me on this auspicious day of my heavenly patron.

Today I am receiving innumerable marks of attention and love which give me great spiritual gladness, but at the same time remind me of the numerous patriarchal obligations, especially in these intense days of preparation by the Russian Orthodox Church for the celebration of her millennium. This and the daily cares of Church life and the spiritual growth of God's people. This and the desire to increase the efforts of the children of the Church in the renewal of the life of our society and in their labour for the prosperity of our great country. This and the need to heighten further the peacemaking service of our Church to preserve the sacred gift of life for future generations of men, our brothers and sisters.

That is why my prayers today are that the Lord might, through the intercession of our God-bearing father St. Pimen the Great, make my ministry fruitful and successful.

Therefore, I ask all of you to pray for me constantly.

May the grace of our Lord Jesus Christ abide with all of us.  
Amen.

## Address Delivered by His Holiness Patriarch PIMEN at the Festal Reception

Your Eminences and Graces,  
Beloved in the Lord fathers, brothers and sisters,

Dear guests,

My heartfelt thanks to you, dear Vladyka Aleksey, and to all who have spoken at this table, for your deeply touching words of greeting, for the joy of concelebrating the Eucharist and prayers offered to St. Pimen the Great, my heavenly patron.

It is a happiness to know that you and I, each in his own place, are living in the thought and care for the well-being of Holy Orthodoxy, for the welfare of our Motherland, for the establishment of a lasting and just peace throughout the world. This aspiration of ours unites all of us in our intense daily labour.

Through the mercy of God, our Holy Church is successfully fulfilling her salvific mission. In the summer of next year we shall be joyfully celeb-

rating the millennium of this mission and today we acknowledge with satisfaction that the preparation for this auspicious event is being successfully accomplished by the whole of our Church. It is significant that many Churches in the world are sharing with us in the joy of the forthcoming jubilee, and we trust that it will be a feast for all the followers of Christ the Saviour.

These days the entire population of our country is preparing to celebrate solemnly the 70th anniversary of the Great October Socialist Revolution. Throughout these decades we, believers, have endeavoured to contribute worthily towards the development of our society, and in the years of the Great Patriotic War to achieving victory over the German fascists.

Today, by prayer and creative labour the children of the Church are taking part in the beneficial process of all-round reconstruction and perfecting of our country's life.

True to her centuries-old peacemaking traditions, the Russian Orthodox Church will continue to increase her efforts in the holy cause of strengthening peace and justice on Earth.

Dearly beloved brothers and sisters, once again I thank you with all my heart for the joy of this day, for your prayerful participation in the celebration and presence here at this fraternal agape.

I cordially wish you all an abundance of spiritual and bodily strength. *The grace of our Lord Jesus Christ be with you. My love be with you all in Christ Jesus* (1 Cor. 16. 23-24).

\* \* \*

On September 9, 1987, the Russian Orthodox Church marked prayerfully the name-day of her Primate—His Holiness Patriarch Pimen.

On the eve of the feast of his heavenly patron, St. Pimen the Great, His Holiness Patriarch Pimen led All-Night Vigil in the Patriarchal Cathedral of the Epiphany assisted by an assembly of hierarchs and numerous clerics. His Holiness anointed with holy oil the numerous worshippers who came up to congratulate their First Bishop and Father.

On the feast day itself, His Holiness celebrated Divine Liturgy in the same cathedral assisted by Metropolitans—Sergiy of Odessa and Kherson, Aleksiy of Leningrad and Novgorod, Filaret of Minsk and Byelorussia, Yuvenaliy of Krutitsy and Kolomna, Pitirim of Volokolamsk and Yuriev, Gedeon of Novosibirsk and Barnaul and Serapion of Kishinev and Moldavia; Archbishops—Vladimir of Pskov and Porkhov, Maksim of Tula and Belev, Iov of Zaraisk, Antoniy of Stavropol and Baku, Mefodiy of Voronezh and Lipetsk, and Nikolai of Orekhovo-Zuevo; Bishops—Evseyev of Alma-Ata and Kazakhstan, and Panteleimon of Arkhangelsk and

Murmansk, as well as the dean of the cathedral, Protopresbyter Matfei Stanyuk; the Father Superior of the Trinity-St. Sergiy Lavra, Archimandrite Aleksiy; the representative of the Patriarch of Bulgaria to the Patriarch Moscow, Archimandrite Gavriil; the Father Superior of the Moscow Monastery of St. Daniel, Archimandrite Tikhon; the representative of the Athonite Monastery of St. Panteleimon, Hegumen Vataliy; and the superintendent deans of the Moscow churches. The Liturgy was attended in the sanctuary by Bishop Valentin of Vladimir and Suzdal.

After the Liturgy the venerable hierarchs held a moleben before the icon of St. Pimen the Great.

Then Metropolitan Sergiy of Odessa and Kherson delivered a congratulatory address:

Your Holiness, Most Holy Vladyl and Father,

Today, on the feast of St. Pimen the Great, our Holy Church is marking your name day with fervent prayers.

Abba Pimen was a spiritual mentor and guide for many monks. He taught all who came to him that man must observe three principal rules: fear God, pray often, and do good to people.

And we are witnesses of how you, Your Holiness, are embodying in life these important rules of the saint. You are the spiritual mentor and guide of all the Russian flock. In your person we see a zealous man of prayer, who reverently conducts divine services and indefatigably preaches the word of Gospel truth, a diligent labourer in the vineyard of Christ.

We know that your cares are great and your ministry very responsible. But great too is the prayer of the Church for you, Your Holiness. This prayer is said at every divine service in all the Orthodox churches in our vast country and beyond her boundaries. The Church prays that the Lord may grant you peace of soul and health in body, and the grace-filled help to rightly administer the word of Christ's truth.

Drawing near to her glorious millennium, our Holy Church, under your guidance, is successfully accomplishing her salvific mission. She bears witness to the truths in the Christian Gospel, rouses moral strength in the faithful and points out the way to the perfect life.

Under the wise leadership of Your Holiness, our Church is tirelessly preaching peace and spiritually guiding her flock in active service to their country and the cause of peace on Earth.

You are indefatigably calling upon the people of our planet to exert effort to bring about detente, to help speed up the resolution of issues common to all mankind, so that peace and justice might be the lot of all nations without exception.

The Prince of Life, our Lord Jesus Christ, strengthens all those who love peace and proclaim it and assists His people in their zealous peacemaking.

Allow me Your Holiness to congratulate you cordially and filially on your name-day on behalf of all the Plenitude of the Russian Orthodox Church, the Holy Synod, the episcopate, the clergy and laity, all the institutions of the Russian Orthodox Church, and on behalf of the many many million Orthodox believers of our great country and all those who today have the happiness of praying together with you in this holy temple.

May the All-Merciful Lord, through the prayers of the Most Pure Theotokos and Abba St. Pimen, grant you grace-filled help in order that you may be at the helm of our Holy Church for many more years.

*Eis polla eti, Despota!*

Then, Metropolitan Sergiy presented His Holiness with an icon of the Lord Pantocrator as a mark of filial love.

His Holiness delivered an address in response.

In the afternoon His Holiness Patriarch Pimen gave a big reception at which were present the hierarchs and clerics who took part in the divine service, executives of synodal institutions, and representatives of the Moscow clergy and guests. Also present was K. M. Kharchev, Chairman of the Council for Religious Affairs of the USSR Council of Ministers.

Metropolitan Aleksiy of Leningrad and Novgorod made a congratulatory speech:

Your Holiness, allow me to congratulate you cordially and filially on your name-day on behalf of the episcopate, the clergy and laity, the whole Plenitude of our Church. The name-day of the Primate of the Church is a feast for the entire Church. Today, in all the churches fervent and ardent prayers are being offered up for Your Holiness's health and long life.

The primatial ministry of the Church of God is great, many-sided and responsible.

Under your guidance the preparations for the celebration of the Millennium of the Baptism of Russ is being carried out. You, Your Holiness, are very attentive to the needs of our Church and ecclesiastical life in all its numerous aspects. Under your direction our Church is actively participating in the struggle to consolidate world peace and avert the threat of nuclear danger. The Church welcomes the process of restructuring which is being implemented in our country, and she is doing all she can towards this end, caring for the spiritual growth and moral perfection of her children.

On this important feast day of your heavenly patron allow me to wish you with all my heart the munificent help of God in your great primatial ministry. May the All-Generous Lord grant you spiritual and bodily strength and pro-

tect you for many many more years to the joy of all the Russian Orthodox Church!

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Speeches of greetings were also made by the representative of the Patriarch of Bulgaria to the Patriarch of Moscow, the dean of the Bulgarian metochion in Moscow, Archimandrite

Gavriil and by the General Secretary of the AUCECB, A. M. Bychkov.

His Holiness Patriarch Pimen responded.

The festal reception passed in an atmosphere of cordiality.

The guests expressed to the Primate of our Church heartfelt wishes of God's help in his primatial labours.

*Deacon FEODOR SOKOLOV*

## Celebration at the Novodevichy Convent

A solemn celebration in honour of the Smolensk Icon of the Mother of God was held in the Dormition Church of Moscow's Novodevichy Convent on August 10, 1987.

On the eve of the feast and on the feast day itself many worshippers from every part of Moscow gathered within the ancient walls of the convent.

In keeping with a long-established tradition, the celebration was led by His Holiness Patriarch Pimen of Moscow and All Russia. Assisted by Metropolitan Yuvenaliy of Krutitsy and Kolomna, he officiated at All-Night Vigil and celebrated Divine Liturgy in the Dormition Church. The solemnity of the service was augmented by the inspired singing of two choirs.

After the Liturgy, Metropolitan Yuvenaliy conducted a moleben. After "Many Years" was sung, he cordially greeted His Holiness Patriarch Pimen. By visiting this holy place and praying before the Queen of Heaven's miracle-working icon, His Eminence Yuvenaliy said, His Holiness had warmed the hearts of the faithful and enhanced their festive feelings. The feast

of the Icon of the Mother of God "Hodegetria", he said, virtually formed a prelude to the forthcoming celebration of the Millennium of the Baptism of Russ. The whole congregation had prayed fervently for the health of His Holiness, so that his energies might be multiplied to enable the Russian Church worthily celebrate the great jubilee. In conclusion Metropolitan Yuvenaliy asked His Holiness Patriarch Pimen to give the congregation his primatial blessing and pray for all those present.

His Holiness Patriarch Pimen thanked Metropolitan Yuvenaliy for his words of greeting and shared with the congregation his recollections of the period when he himself, as Metropolitan of Krutitsy and Kolomna, regularly conducted services in this church. His Holiness invoked the blessing of the Most Holy Virgin on the numerous worshippers and wished everyone good health and unceasing joy in the Lord.

Everyone who attended the celebration will long cherish happy memories of that blissful day.

*Archimandrite GRIGORIY*

## Archimandrite Evgeniy Zhdan Nominated and Consecrated Bishop of Tambov and Michurinsk

By a decision of His Holiness Patriarch Pimen and the Holy Synod of May 12, 1987, Archimandrite Evgeniy, Secretary of the Leningrad Diocesan Administration, was designated Bishop of Tambov and Michurinsk.

On May 30, 1987, Saturday of the 6th week after Easter, Archimandrite Evgeniy was nominated Bishop of Tambov and Michurinsk. The nomina-

In his nomination speech Archimandrite Evgeniy said:

"Your Eminence, Christ's archpastors wise-in-God and honourable fathers,

"By God's will and the choice of His Holiness Patriarch Pimen of Moscow and All Russia and of the Holy Synod, I, God's unworthy servant, have been designated Bishop of Tambov and Mi-



tion took place in St. John the Divine's Church of the Leningrad theological schools and was performed by Metropolitan Aleksiy of Leningrad and Novgorod, Archbishops Nikolai of Gorki and Arzamas and Gedeon of Novosibirsk and Barnaul, Bishops Antoniy of Stavropol and Baku, Khrisanf of Kirov and Slobodskoi, and Simon of Brussels and Belgium.

churinsk. I received this news with fear and now, your archpastoral gaze upon me, am filled with anxiety, trepidation and doubt. Conscious of my weakness and imperfections, I, an unworthy and sinful monk, have thought: how can I receive Christ's grace for the great and responsible service of an archpastor? A bishop is called upon to be a good shepherd, one prepared to give his life for his sheep (Jn. 10. 11).

He is to be an example of faith, a teacher, a model for emulation. I am confessing to you, with a contrite heart, that I am far removed from such perfection. I recalled that men of stature and spiritual fortitude like Sts. Basil the Great, Gregory of Nazianzus, John Chrysostom and Abba Sergiy of Radonezh had kept away from the summit of episcopal service. Now, in trepidation and confusion, I am facing you, my teachers and archpastors wise-in-God, and am asking you: am I fit to shoulder the great burden of episcopal service and follow the difficult, thorny path that was pursued, in Christ's footsteps, by his divine Apostles and the multitudinous host of God's saints? And if the will of the Heavenly Chief Shepherd bids me emulate the feats of the saints and the great archpastors of Christ's Church, I humbly reply: 'Lord, here I am, before Thee. Send me to help bring in Thy plenteous harvest (Mt. 9. 37). Make me Thy labourer, but do not withhold Thy grace from me, a weak one, to the last of my days.'

"The feat of episcopal service is great and responsible. Only faith in Divine Providence and hope for God's unspeakable mercy can help me. I trust that the Lord will not leave me without His protection, but will support me in my zealous endeavours to serve His holy name.

"Called to episcopal service, I hear in my conscience, in my very heart, the Saviour's voice asking: 'Lovest thou Me?' What can I, a lowly sinner, reply to this? I can only say: 'Thou knowest Thyself the extent of my love of Thee.' All I know for certain is that to me, who is about to assume the arduous and holy service of a shepherd of Christ's sheep, this love is vital as a life-giving spring. I know that our God, in Whom we believe, is the Living God. He is the Source of Life, the Provider of All Good, the One in Whom *we live, and move, and have our being* and Who Himself *giveth to all life, and breath, and all things* (Acts 17. 28, 25). Thus, according to St. Paul, a believing Christian may perceive God within himself and draw life from Him.

"Faith in God and love of Him were implanted in my heart in early childhood, and fostered, by my dear, unforgettable parents. A beneficial influence

was exerted on my spiritual education by the Zhirovitsy Dormition Monastery, with which the years of my childhood, youth and adulthood are linked. The Lord led me to study at the Leningrad theological school. In this vineyard of divinity my desire to serve the Lord and His Holy Church in holy orders finally asserted itself. After completing a post-graduate course at the Moscow Theological Academy, I commenced my priestly service in Leningrad. It was here that the rank of presbyter was conferred on me by Metropolitan Nikodim. It was here, too, that, under the spiritual leadership of the memorable Vladyka, Metropolitan Antoniy, I was called to take monastic vows. And it is also here that the grace-giving right hand of the dear Metropolitan Aleksey is raising me today to the lofty stage of episcopal ministry in the see of Tambov, a realm sanctified by the spiritual feats of many zealots of faith and piety. St. Ptitirim of Tambov, St. Serafim of Sarov, Bishop Feofan the Recluse and other divine teachers and shepherds of God's sheep worked in the land of Tambov, and it was there that the great hierarch, Metropolitan Antoniy (Vadkovsky) of St. Petersburg was born and grew up.

"These men of God are worthy models for me to emulate.

"In these minutes of spiritual anxiety I address words of filial gratitude to His Holiness Pimen, our All-Russia Father and Patriarch, and to all members of the Holy Synod of the Russian Orthodox Church, who decreed my election to episcopal service.

"I filially thank you, Your Eminence, dear Vladyka Aleksey, for the fatherly love and benevolence you show me.

"I beg you, archpastors wise-in-God, benevolent teachers and fathers, to offer up holy prayers to the Throne of our Chief Shepherd that He may bestow the Holy Spirit upon me to augment my weak bodily and spiritual strength in the lofty episcopal service for the good of the Holy Orthodox Church and our Motherland, so that my ministry should be filled with the power of Gospel truth, peace, love, and justice.

"Aware of the difficulty of the episcopal service I am embarking upon, I pin my hopes not on my own weak

energies but on the strength of God, which *is made perfect in weakness* (2 Cor. 12. 9) and graciously healeth that which is infirm and completeth that which is wanting.

"At this moment I am offering up my humble prayers to those blessed dwellers of Heaven, the Orthodox Grand Duke St. Aleksandr Nevsky, in whose Lavra I had the good fortune of receiving the grace of priesthood and am now being called by the Lord to episcopal service, and to the intercessors for the land of Tambov and all Russia—St. Pitirim and St. Serafim of Sarov—begging them to be my swift helpers in my episcopal service in the See of Tambov.

"I place my hopes in the aid of our All-Merciful Lord and prostrate myself at the feet of the Heavenly Queen, Who unfailingly intercedes before Her Son and our God for us, sinners, and Whose grace-giving protecting veil and swift help I have always been conscious of.

"With faith in the beneficent aid of our Lord Jesus Christ I beg for your prayers, God's hierarchs, and seek your blessing for the episcopal service I am entering upon."

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On May 31, 7th Sunday after Easter, during Divine Liturgy in the Trinity Cathedral of St. Aleksandr Nevsky's Lavra, the hierarchs who had taken part in the nomination, and also Bishop Isidor of Krasnodar and Kuban, consecrated Archimandrite Evgeniy Bishop of Tambov and Michurinsk.

After the Liturgy, when handing the archpastoral crosier to the newly consecrated bishop, Metropolitan Aleksiy said:

"Your Grace, Bishop Evgeniy, our brother and fellow servant beloved in God,

"God's hand, the beneficent Providence of the Most High, which arranges everything has led you today to this holy temple of the Life-Giving Trinity, so that you might, with the blessing of His Holiness Patriarch Pimen of Moscow and All Russia and of the Holy Synod, become a bishop of the Holy Orthodox Church and thus join the host of successors of Christ's holy Apostles. Through the laying on of hierarchical hands by the power and operation of the Holy Spirit you have received the

grace of the great Sacrament and been elevated to the highest level of priestly dignity and service.

"I congratulate you, with love and joy, on behalf of myself, of the fellow hierarchs who have taken part in your consecration, of the other clerics who have concelebrated with us and of all the faithful who have prayed with us on this day, holy and memorable to you.

"The Sacrament you have received through God's grace has filled your heart with trepidation and awe, and this is natural in view of the holiness and greatness of the service you are henceforth to perform on behalf of the Holy Church as the bishop of the God-saved city of Tambov within the diocese in your care.

"As you step upon the arduous path of your new, responsible service, time-blessed tradition obliges us, in handing you the archpastoral crosier, to give you words of edification, since the path of a hierarch of Christ's Church is one of constant ascetic endeavour.

"A glorious 17th-century predecessor of yours in the see of Tambov was St. Pitirim. He spared no effort in the service of his diocese. His ascetic lifestyle gave him a solid foundation for the untiring care of his flock, whom he taught and instructed, showing true Christian love for everyone. St. Pitirim's gift of prayerful intercession and miracle-working earned him veneration and fame during his lifetime and canonization after his decease. We trust he will pray for you in your episcopal service.

"Bishop Feofan the Recluse, another of your predecessors, directed the see of Tambov only for a short time, but he devoted all his energies to the spiritual advancement of his flock. He was a zealous teacher and father to them, one who *giveth his life for the sheep* (Jn. 10. 11). It is from our great predecessors that we must learn the art of giving spiritual guidance to the flock entrusted to our care.

"You have cherished the love of God and His Holy Church in your heart since early childhood. It has been God's will that upon completing your theological education at the Leningrad Seminary and Academy you should do your ecclesiastical obediences as a priest—



After Divine Liturgy in the Trinity Cathedral, May 31, 1987.  
From left to right: Bishop Khrisanf of Kirov and Slobodskoi,

Bishop Antoniy of Stavropol and Baku, Archbishop Nikolai  
of Gorki and Arzamas, Metropolitan Aleksiy of Leningrad and Novgorod,  
Archbishop Gedeon of Novosibirsk and Barnaul, Bishop Isidor  
of Krasnodar and Kuban, Bishop Simon of Brussels and Belgium,  
Bishop Evgeniy of Tambov and Michurinsk

a dignity you have borne for more than ten years—in the Leningrad Diocese. You have known pastoral parochial service and tutored pupils and students at the theological schools, you have been private secretary to Metropolitan of Leningrad and Novgorod and secretary of the Leningrad Metropolitanate. You performed all your obediences assiduously and painstakingly. Two years ago you were admitted to monastic vows by the memorable Metropolitan Antoniy of Leningrad and Novgorod, whom we recall with special warmth today, for it was precisely on this day, twenty-three years ago, that he himself was consecrated bishop.

"From now on, you, our beloved brother, are to be a successor of the apostles, a shepherd of Christ's flock. As you confessed to us in your nomina-

tion speech, you are looking forward to your new service with trepidation and awe and are well aware of the responsibility, the obligations and the difficulties your new Church activities involve.

"The responsibility of episcopal service is great. As an archpastor in Christ's Church, a bishop must be prepared to witness for the flock in his care. With his fellow brethren he must serve the honour and dignity of Holy Orthodoxy before the whole world.

"This high responsibility involves numerous obligations. Above all, a bishop must conceive of himself as being a faithful labourer in Christ's vineyard and by his loyal service must set an example to his flock. A bishop must be a teacher maintaining the purity of the apostolic doctrine, preaching it *as of sincerity, ...as of God, in*

*the sight of God... in Christ* (2 Cor. 2. 17). A bishop must be a tireless suppliant for Christ's Church and a solicitous, loving father of the children of the Church placed in his care.

"Finally, the confession and vows you made today call for great feats of the spirit on your part, and a readiness to endure hardships, sorrows and trials so that you should not be moved by these afflictions (1 Thess. 3. 3), mindful of what the Lord said to St. Paul: *my strength is made perfect in weakness*, and you must also remember the response of the great Apostle himself: *when I am weak, then am I strong* (2 Cor. 12. 9-10). So be not discouraged by the difficulties encountered by everyone who witnesses to Christ's truth.

"Be a kind and exacting pastor, one always intent on edification. Educate your clergy and flock in the spirit of loyalty to our Holy Church, a Church that can look back to a thousand years of hard but glorious history, a millennium of accumulation of Christian experience, treasures of theology and spirituality.

Archimandrite Evgeniy (secular name Evgeniy Borisovich Zhdan) was born on August 30, 1942, in the city of Novogrudok, Grodno Region, Byelorussian SSR. In 1959, he finished secondary school and in 1961 graduated from the Minsk Dental College. In 1961-1963, he worked at the dental department of the Turov District Hospital in Byelorussia. In 1963-1966, he was called up and served in the ranks of the Soviet Army. From 1967 to 1970, he worked at the dental department of the District Hospital in Korelichi, Byelorussia. In 1970, he was enrolled in the second year course at the Leningrad Theological Seminary, then he entered the academy from which he graduated in 1976 with the degree of Candidate of Theology for his thesis: "The Passion and Resurrection Services at the Holy Sepulchre Before the Destruction of Jerusalem by Khosrau".

In 1976-1979, he was taking a post-graduate course at the Moscow Theological Academy at the same time he was doing obedience as referent at the Department of External Church Relations.

On Holy Saturday, April 24, 1976, Metropolitan Nikodim of Leningrad and Novgorod (Rostov; † 1978) ordained him deacon, and on September 12, 1977, the Feast of the Translation of the Holy Relics of the Orthodox Prince St. Aleksandr Nevsky, presbyter. After finishing the post-graduate course in August 1979 he served in the Church of St. Aleksandr Nevsky in Leningrad.

"Remember that the Church has always combined cultivation of her great tradition with bringing up her children in the spirit of love for and loyalty to our dear Motherland—the historical destinies of our Church and our country are inseparably intertwined. Also be mindful of the great mission of peacemaking, assigned to the Church by our Lord Jesus Christ Himself, a mission calling for special endeavour in our troubled age threatened by nuclear catastrophe.

"Beloved brother, may God's grace-giving help, the protection of the Most Holy Theotokos and the prayerful intercession of the heavenly patrons of the land of Tambov—St. Pitirim, Bishop of Tambov, and St. Serafim of Sarov—be with you and fortify you every day of your life.

"And now receive this crosier as the symbol of the episcopal authority and power given you by the Lord. As the Psalmist says, *the Lord shall send the rod of thy strength* (Ps. 110. 2). By God's grace bestowed on you, bless the faithful, bless everyone who has prayed for you and is awaiting your first episcopal blessing."

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In July 1981, he was transferred to the Leningrad Cathedral of the Transfiguration of the Saviour and appointed teacher at the Leningrad Theological Seminary, and also referent at the Leningrad branch of the DECR and personal secretary of Metropolitan Antoniy of Leningrad and Novgorod (Melnikov; † 1986).

Since 1985 he has been a lecturer at the Department of Liturgies of the LTA and at the same time Secretary of the Leningrad Diocesan Administration, a member of the Leningrad branch of the DECR, and superintendent dean of the second deanery of the Leningrad Diocese.

In March 1985, he was professed by Metropolitan Antoniy and raised to the rank of archimandrite.

As a member of the delegation of the Russian Orthodox Church he made a pilgrimage to the Holy Land, participated in the ecumenical and peace meetings in the Netherlands and Czechoslovakia.

In September 1984, he accompanied His Holiness Patriarch Pimen on his official visit to Yugoslavia.

In May 1985, he took part in the ecumenical divine service held in London, Great Britain, on the occasion of the 40th anniversary of the end of World War II.

He has been awarded the Order of Prince St. Vladimir Equal to the Apostles, 3rd Class.

## THE 2ND INTERNATIONAL CHURCH STUDY CONFERENCE IN MOSCOW

May 11-18, 1987

**Dr. James H. Billington** (USA) considered in his report, "The Great Raskol", the movement of Old Believers in the context of "a general crisis of Christianity in the 17th century". In his view what lay at the very basis of the Russian schism was the European cultural revolution which led the Russian court elite in 1654-1667 from a medieval to the contemporary understanding of the arts, music, literature and philosophy. The changes, that covered in Western and Central Europe a period of several centuries, occurred in Russia at the very time of the schism. They found expression in a movement from the "historical" theology to baroque scholasticism, a transition from unison singing to polyphonic music and from iconographic to naturalistic and allegorical painting. The most painful was the transition from the oral liturgical tradition to the printed word. Patriarch Nikon tried to accommodate the new tendencies, the "verbal" intellect to the traditions of the Russian Church and was rejected by that conciliar structure which he himself had helped to create.

The discussion on the reports (presented at different time and in different sections) as well as an unscheduled contribution from a representative of the Old Believers Archbishopric, A. Antonov, which was a very emotional one and filled with pain over the continued division, proved that the theme is a topical one today and the prospect of the difficult problems being finally resolved seems to be closer now than ever before.

**Archpriest Nikolai Novosad** (USSR) and **Dr. Marian Bendza** (Christian Theological Academy, Poland) discussed in their reports the common theme of Orthodoxy in Western Russia in the 16th-17th centuries in the face of the Church Union. The speakers traced the bitter struggle of the Orthodox in the Western Ukraine and Byelorussia for the right to confess the Orthodox faith of their fathers and against the union with the Roman Catholics forced upon them by Rzeczpospolita.

A larger report by, Father Nikolai traced all the stages of the Orthodox believers' struggle for their faith, with special attention paid to Orthodox fellowships and schools. Dr. Bendza's report contained the following interesting conclusions: because of its policy of forcing the people into the Roman Catholic faith, Rzeczpospolita became

the area of religious strife which weakened the State; trying to sever the contacts of Orthodox hierarchs with the Constantinople Patriarch, the Polish government, unwittingly, pushed the Orthodox onto the only right way of seeking support from the Russian Orthodox Church.

A report by **S. Ershov** (Leningrad Branch of the Institute of Archaeology of the USSR Academy of Sciences) entitled "Archaeology of the Russian Church" traced the emergence of Church archaeology as a discipline in the theological schools of the Russian Church and as a branch of research which at the end of last century found its place on the junction of historical and ecclesiastical studies.

The chief merit of the report was that it formulated the task of comprehensive studies of the monuments of Russian Christian culture. This requires, above all, a systematization of historical sources which are scattered now among various historical disciplines. This would make it possible to draw up a code of "Archaeology of the Russian Orthodox Church". Second, it is necessary to pool the efforts of Byzantologists, archaeologists, art experts, epigraphists, and liturgists in a research-coordination centre. Third, it is necessary to bring into scientific circulation works of scholars of the past which are kept in the archives unstudied. Finally, it is necessary to prepare bibliography on Church archaeology, Church art and liturgics. The speaker stressed that this vast amount of work can clearly be accomplished only by the combined efforts of secular scholars and theologians.

Considerable attention was paid at the conference to early Russian manuscripts as a legacy reflecting the theology and spirituality of the Russian Church. Discussed also were Greek manuscripts from Mount Athos, Sinai, Polish collections and the collection of the Lenin State Library in Moscow.

**Prof. Dr. Mario Capaldo** (Italian Association of Slavists, Italy) in his report entitled "From 'Dynamic Textology' to the Understanding of Historical Process. On the *Izbornik of Svyatoslav of 1073*" examined this earliest Russian literary monument to demonstrate the method of empirical, dynamic and mystical textology. The report received a high appraisal on the part of Soviet specialists in this field.

The results of their textual studies of early Russian manuscripts were discussed by **O. Likhacheva**, Candidate of Philology (USSR Academy of Sciences) in a report entitled

Concluded. For the beginning see *JMP*, 1987, Nos. 9, 10.

Sbornik [collection] as a Major Type of Slavonic Books and Its Place in the Spiritual Life of Ancient Russ", A. Turilov, Candidate of History (Archaographic Commission of the history section of the USSR Academy of Sciences) in a report "Works of Grigoriy the Philosopher, a Kievan 11th-Century Author" other Soviet specialists failed to be convinced by the rapporteur's arguments concerning the authorship of this work), and K. Ivanova, Doctor of Philology (Institute of Literature of the Bulgarian Academy of Sciences), in a report "On the Beginning of Slavonic Written Language in Russian Literature".

Prof. Dr. W. Feder's report (Catholic University in Nijmegen, Netherlands) had an unusual title "Ignorance or Wisdom? On Peculiarities of Ancient Russian Spirituality".

The rapporteur came to the conclusion that the menologia collections studied by him were based on the principle of a slot machine, i.e., one cannot trace the logic the compilers of these books for popular reading were guided by in selecting the material. Being unable to find a philological explanation for this, the scholar turned to theology. Since humility is one of the basic principles of Russian asceticism, he assumed that the compilers did not wish to impose their own choice of material upon the reader, giving him only food for thought. This hypothesis can only be born out by further studies.

Prof. Dr. N. Zacharopoulos (Thessalonica University, Greece) presented a report "Greek Codex 148 in the Lenin Library in Moscow — Testimony of Spiritual Movement in Russia in the 18th Century". He discussed letters and writings of Archbishop Nikiphoros Theotokis of Chersonesus and the Slavs included in the codex as an example of contacts between the Russian and Greek Churches and the peoples of the two countries in the 18th century. He pointed out that not all of the manuscripts in the codex were written by Nikiphoros Theotokis, and cited new names thus broadening the circle of persons involved in the Russian-Greek contacts reflected in the collection.

The participants took considerable interest in a report by G. Prokhorov, D. Sc. Phil. (Institute of Russian Literature, the USSR Academy of Sciences, Leningrad) entitled "Exhortation of Metropolitan Kiprian to a Newly Ordained Priest". He pointed out that in the Office of Blessing of Water translated from the Greek by St. Sergiy's nephew Feodor, Bishop of Rostov, there is no mention of the Byzantine emperor, as different from the original, and only the prince is mentioned. In the Order of Hours on Christmas eve found in a manuscript Menaion of the late-14th century the

mention of the tsar and patriarch is replaced with that of princes and the metropolitan. This replacement signalled opposition to Metropolitan Kiprian's efforts to have the name of the Byzantine emperor proclaimed at the Liturgy. This proclamation is present in a manuscript belonging to the metropolitan himself. The researcher pointed out that this small detail adds to the portrait of Metropolitan Kiprian and to the picture of that time.

A report presented by Dr. A. Naumow (Jagiellonian University, Poland) examined manuscript collections in Polish libraries containing some 900 Slavonic manuscripts.

Archpriest Prof. Vladimir Sorokin (Leningrad Theological Academy) in his report "Professor Emeritus N. N. Glubokovsky and His Manuscript Heritage" focused on the tremendous amount of work done by Prof. Glubokovsky to correct the Slavonic-Russian translation of the New Testament. The rapporteur traced the progress of this work and outlined the main principles adopted by the translator — the translation should be scholarly, commented, free from the exegesis of the translator, and should not have inaccuracies made for the sake of style.

It was stressed that this work of the scholar-theologian will be of great value in preparing new editions of the New Testament.

Archimandrite Avgustin (Leningrad Theological Academy) presented a big report "Baptism of Kievan Russ and Manuscript Heritage of Mount Athos". He mentioned Bishop Porfiriy Uspensky among the leading students of Athonite manuscripts. Bishop Porfiriy found "The Liturgy of St. Peter" in the library of the Hilandari Monastery which he dated by the 7th century and thought to have been compiled for the Slavs by the Bulgarians. In the Iveron Monastery library he discovered "Four Discourses of His Holiness Patriarch Photios of Constantinople, Delivered on the Occasion of the Russes' Attack on Constantinople". Archimandrite Avgustin also mentioned other important finds of the Russian scholar. He described the work of Archimandrite Antonin Kapustin in Athonite libraries and on Sinai. The rapporteur listed literary sources on Russo-Athonite links and mutual literary influence.

Father Avgustin also spoke of P. Sevastyanov, Kh. Loparev and other Russian scholars who dedicated their lives to the study of the history of our Church. He pointed out that the studies of the manuscript legacy of Mount Athos is yet to be completed.

Hieromonk Basil Grolimund (France) presented a report "Sincere Stories Told by a Pilgrim to His Spiritual Father—Latest Discoveries of Various Recensions of the Text"

devoted to a most popular monument of Russian spiritual literature which became known in the West in the 20th century and evoke interest in hesychasm there.

The work is anonymous and Father Basil established from notes left by Father Pavel Florensky on his copy of the work (which quoted a letter by Archbishop Veniamin of Irkutsk) that it was written by Archimandrite Mikhail, Father Superior of the Trinity Monastery in Selenginsk, who lived in the middle of the last century. But as a result of careful studies at the library of the Russian Monastery of St. Panteleimon on Mount Athos, Father Basil came to the conclusion that Archimandrite Mikhail wrote down stories of an anonymous pilgrim while visiting Mount Athos in the 1850s-1860s. They were copied and circulated on Mount Athos and reached Russia through Hegumen Paisiy of Sarov. The original manuscript of the work has not been found and it has proved impossible to identify the original text from the several available recensions. The history of this work attests to very close links between the Russian Orthodox Church and Mount Athos.

Of great importance for theologians and textologists was a report by Prof. A. Alekseyev, D. Sc. Phil. (Leningrad Section of the Institute of Linguistics, the USSR Academy of Sciences) entitled "Textological Significance of the Gennadiy Bible".

The Gennadiy Bible (1499) is a collection of books of different origin, including Cyrillic-Methodian, Bulgarian, East Slavonic and certain non-canonical books translated from the Latin Vulgate, eight groups in all. Dr. Alekseyev came to the conclusion that the work done by the Novgorodian compilers in the late 15th century is at a scholarly level that met the demands of the time and demonstrated a sufficiently developed spiritual culture. The speaker said that the importance of the Gennadiy Bible lied in the fact that it represents a major monument of the Slavonic text of Holy Scripture, sheds light on the history of the text of the Bible and attests to a high level of Russian spiritual culture at the end of the 15th century.

Dr. Alekseyev suggested bringing out a scholarly edition of the Gennadiy Bible, a task that can only be accomplished by the combined efforts of scholars and theologians.

Speaking in the discussion that followed, Metropolitan Pitirim of Volokolamsk and Yuriev said that work was under way at the Publishing Department on a facsimile edition of the Gennadiy Bible accompanied by the Russian translation according to the Synodal edition.

V. Zhivov, Candidate of Philology (Moscow State University, USSR) presented a report entitled "Unknown Work of Metropolitan Stefan Yavorsky as a Monument of Church Thought in the Epoch of Petrine Reforms". He noted some practically unknown facts on the struggle of the Russian Church hierarchy for the independence of the Church in the 1720s.

In the course of his research, he established that following the death of Patriarch Adrian the Russian Church, as long as she remained without a Patriarch, passed, as the clergy at the time believed, under the protection and kind of direction of the Eastern Patriarch.

The rapporteur drew special attention to the links between the Orthodox Churches and their mutual support.

Speakers at the conference also discussed books, their role in special circumstances and their fate.

Ya. Isaevich, D. Sc. Hist. (Academy of Sciences of the Ukrainian SSR), in a report entitled "Monuments of Byzantine Literature in the Anti-Uniate Polemics in the Ukraine and Byelorussia in the 16th-17th Centuries" demonstrated how patristic works helped the Orthodox faithful resist Uniate propaganda.

Prof. Dr. H. Goltz (Martin Luther University in Halle-Wittenberg, GDR) presented a report entitled "A Testimony of the Russian Orthodox Spirituality Through the Centuries (on a Muscovite early printed Prologue, newly discovered at Halle)". It was unusual consisting as it was of a demonstration of slides accompanied by comments on the fate of the 18th-century Russian literary monument brought to Germany during the Great Patriotic War of 1941-1945 by Russians doing forced labour.

Many speakers at the conference discussed historical links between Churches and confessions and their mutual influence.

A. Rogov, Candidate of History (Institute of Slavonic and Balkan Studies of the USSR Academy of Sciences), in a report "Christianization of Russ and the Western Slavs" convincingly proved the existence of ancient links between Russ and Czechia, as the successors to Great Moravia, and with Poland. He mentioned striking examples of borrowings from the Life of St. Wenceslas of Czechia found in the Life of Sts. Boris and Gleb. He also traced a borrowing from the Latin Life of St. Ludmila in the description of the baptism of Princess Olga in Constantinople.

Archpriest Dr. Feriz Berki (Deanery of the Hungarian Orthodox Parishes in Hungary) presented a brief report on "Missionary Spirit of the Russian Orthodox Church" in which he noted the great missionary labours of repr

representatives of the Russian Church in various parts of the world.

Father Feriz spoke of the historical road of Orthodoxy in Hungary, saying that it would have had no future had it not been for the Moscow Patriarchate which took the Orthodox parishes in Hungary in its care and permitted divine services in Hungarian.

**Archpriest Sava Yuji Onami** of the Orthodox Church of Japan presented the text of his report "The Divine Providence and the Human Intention in the Life of the Holy Autonomous Orthodox Church in Japan". He traced the history of the Orthodox Church in Japan which owes her origin to the efforts of the apostle of Japan, the Russian Bishop Nikolai Kasatkin (later canonized). The report also dwelt upon the current position of the Japanese Church.

**Hegumen Kirill Pospišil** (Orthodox Church in Czechoslovakia), in a report "The Role of the Russian Orthodox Church Theology and Spirituality in the History of the Orthodox Church in Czechoslovakia", spoke of the links between the two Churches during the early period of the spread of Christianity in Russia, when the tradition of the brothers Sts. Cyril and Methodius was still alive in Czechia. He also discussed the role of the Russian Church in the Orthodox revival in Czechoslovakia in the 20th century.

Following that report, it was somewhat difficult to accept the report of **Dr. W. Baumann** (Regensburg University, FRG) "Bavarian Church and Its Mission with the Slavs. Bavaria-Czechia-Russ" in which he asserted the priority of Bavarian missionaries in the dissemination of Christianity among the Slavs. In discussion that followed participants reaffirmed the authority of Sts. Cyril and Methodius in the preaching of Christianity in Great Moravia.

**Dr. G. Tsintsadze** (Georgian Orthodox Church) presented a report entitled "Spiritual Links Between the Russian and Georgian Orthodox Churches in Matters of Theological Education" in which he spoke of the earliest Georgian philosophical and theological schools, the first among which was the Kolkhida academy (3rd-4th centuries).

**Protosynkelos Irinej Bulović** of the Serbian Orthodox Church presented a report "Contribution of the Russian Orthodox Church into the Development of Theology and Spirituality in the Serbian Orthodox Church in the 20th Century". Father Irinej recalled that the outstanding Serbian dogmatist Justin Popović studied in Russia. It was from Russia that Serbian theologians heard the call to return to the legacy of the Holy Fathers. But the strongest influence of Russian theology and

spirituality on the Serbian Church was exerted after the Great October Socialist Revolution in Russia that caused a flow to Yugoslavia of Russian emigrants many of whom were in holy orders. The then Serbian Patriarch Dimitrije opened over to the Russians the gates of all the cloisters which helped to consolidate monasteries and caused a revival of convents.

With the participation of Russian theologians an Orthodox theological faculty was opened in Belgrade whose teaching staff included N. N. Glubokovsky, A. P. Dobroklonsky, et al.

As an addition to the report by Protosynkelos Irinej came a brief contribution by **Prof. Ioannis Tarnanidis** (University of Thessalonica) entitled "Russian and Greek Influence upon Theological Works of Jovan Raić" in which he traced the life and work of that Serbian theologian of the 18th century who studied in the Kiev Theological Academy founded by Metropolitan Peter Mogila and was influenced by the writings of Archbishop Feofan Prokopovich.

The report by **Prof. Dr. S. Volchanov** (Sofia Theological Academy) "On Penetration and Influence of Russian Spiritual Books During Bulgarian Renaissance of the 18th-19th Centuries" focused on the fruitful influence of Russian spiritual literature upon the life and writings of St. Sofronij Bishop of Vrachany.

**M. Klapetek** (CSSR), in a report "Pilgrimage of Czech Patriots to Moscow and the Trinity-St. Sergiy Lavra in the 19th Century", described a trip to Russia in 1867 of a group of Czechs to attend an ethnographical exhibition. They wished to become closer acquainted with the country upon which Czech patriots pinned their hopes as the defender of the European Slavdom.

One of the themes discussed at the conference was the impact of Orthodoxy upon the Protestant confessions. It was considered by **Prof. Dr. Z. Kučera** (Hussite Church, CSSR) in a report entitled "Inspiring Encounters Between the 'Trinitarian Dogmatics' of the Huss Faculty and the Theology and Spirituality of the Russian Orthodox Church". The speaker emphasized the traditional interest in Orthodoxy on the part of the Hussites and expressed the hope of a fruitful outcome of their meetings and discussions in the future.

Another report on this theme was presented by **Dr. K. Jü. Roepke** (Evangelical Academy in Tutzing, FRG) entitled "Millennial Jubilee and German Protestantism Today". The speaker dwelt on the reasons for the strong interest in the FRG towards the millennial jubilee of the Russian Church. He attributed it to three factors: a scholarly-cultural one reflecting clo-

se cultural links of the German and Russian peoples; a theological-ecclesiastical, since the jubilee would enhance good relations between the Lutherans and the Orthodox, and a socio-political factor because the jubilee binds us to promote reconciliation between the peoples of the two countries.

The last big theme discussed at the conference concerned the influence of Christianity upon Russian culture.

**Archpriest Feodor Kovalchuk** (Patriarchal Parishes in the USA), in a report "Influence of Christianity on Formation of the Ancient Russian Culture", showed graphically that ever since the Baptism of Russ Christianity has embraced all aspects of life of the Russian man, and found reflection in art, architecture and literature.

**Prof. Dr. D. Schakhovskoy** (St. Sergius Theological Institute in Paris) presented a report entitled "On Spiritual Heritage of Slavophils" in which he gave a high assessment of the road travelled by the Slavophils — that of concern for the Church and spiritual unfolding.

**Archpriest Prof. Dr. Dimitri Grigorieff** (Autocephalous Orthodox Church in America) presented a report "St. Nil of the Sora, St. Iosif of Volokolamsk and Russian Starchestvo in Connection with Dostoevsky's Works and Polemics Round It". He pointed out that Dostoevsky was influenced by the spiritual legacy of St. Nil of the Sora, on the one hand, and the theology of St. Isaac of Nineveh, on the other.

**Prof. Dr. L. Müller** (Tübingen University, FRG) presented a report "The Lay of Igor's Host—a Pagan or a Christian Work?". He pointed out that since this is a secular literary monument, its author, obeying the law of the genre, had to make use of pagan images. This, however, does not mean at all that the work is of a pagan nature. It contains an idea of the One God, an episode describing Prince Igor riding across Borichev to see the icon of the Mother of God—Pirogoshcha, something which definitely points to the Christian mood of the work.

**Archpriest Prof. Vladimir Mustafin** (Leningrad Theological Academy, USSR) in his report "Orthodox Influence on Russian Religious Philosophical Thought and Literature" discussed the main trends in Russian non-ecclesiastical Christian philosophy.

**Hieromonk Aleksiy** (Leningrad Theological Academy, USSR) spoke on the theme: "Church Literature in the Spiritual Life of Ancient Russ". He defined books as the main vehicle of Christianity in Russ, considering a special role played by the written word in Christian

culture which regards it both as a vehicle of the new culture and as its content.

The notion of "the word" in early Russian culture was discussed by **S. Averintsev**, D. Sc. Phil. (Institute of World Literature of the USSR Academy of Sciences), in a report entitled "Byzantine Heritage in the Russian Tradition of Perception of the Word".

Russian culture, he said, emerged when the Russian soil absorbed Greek culture and Christianity. Greece had produced a fine completeness of form in thought and word. Its unique, historically unprecedented blend with Christian faith lives on in the Russian icon in the style of Epiphaniy the Wise, in the flowing and unhurried unfolding of the phrase even in the Russian literature after the time of Peter the Great where Byzantine influence is not to be easily traced. From the Greek legacy the Slavonic disciples accepted the faith in the substantiality of the word.

**Prof. E. Vereshchagin**, Dr. Sc. Phil. (Institute of Russian Language of the USSR Academy of Sciences), presented a report entitled "Traditions of Cyril and Methodius in Kievan Russ" in which he strove to trace the spread to Russ of the Cyrillo-Methodian mentality and spirituality.

First, he pointed out that the early Russian church architecture was noted for its "love of Sophia". Secondly, St. Cyril's title "the Philosopher" should be seen as his characteristic. Thirdly, coming, by way of a philological analysis, to the conclusion that the name Sophia stands not for human, but divine knowledge, one can say that for St. Cyril philosophy was not a mere attribute, but life itself. The rapporteur went on to define the meaning of Sophia in Early Russ and came to the conclusion that Sophia was associated by the people with the Mother of God, the founder of the Church in Russ, depicted in St. Sophia's Cathedral in Kiev. Thus a profound link has been established between St. Cyril, the enlightener of the Slavs, and the main church of the mother of the Russian cities.

The report by **Prof. Uspensky**, Dr. Sc. Phil. (Moscow State University, USSR), "The Solar-Lunar Symbolism in a Russian Church" stood somewhat apart from the main trend of the conference discussions.

The rapporteur pointed out that one can often see the cross on the cupola of a Russian church superimposed upon a crescent. He ventured the opinion that these were the symbols of the sun, personified by Christ in the Christian religion, and of the Moon as personified by the Mother of God. Speaker in the discussion that followed pointed out that although Christ is called the Sun of Right-

usness in Orthodox liturgical texts, an association of the Mother of God with the moon appears to be artificial and can hardly be accepted by Orthodox consciousness.

The conference closed on May 18.

On Saturday, May 16, its participants and guests visited St. Daniel's Monastery which is preparing thoroughly to mark the millennium of our Church. They were received by the Head of the Department of External Church Relations of the Moscow Patriarchate, Metropolitan Filaret of Minsk and Byelorussia. In the evening most of the participants and guests attended All-Night Vigil in various churches.

On Sunday, May 17, the participants of the conference travelled to the Trinity-St. Sergiy Lavra. In its Dormition Cathedral Divine Liturgy was concelebrated by Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, Archbishop Mikhail of Vologda and Veliki Ustyug, Bishops Anatoliy of Ufa and Sterlitamak, Feofan of Kashira and Simon of Brussels and Belgium assisted by the father superior of the Lavra, Archimandrite Ileksiy, the Lavra brethren and conference participants and guests in holy orders.

Addressing the congregation, Metropolitan Filaret described in detail the work of the conference. He said: "There can be no theology without spirituality. In the Orthodox Church theology and spirituality are but one inseparable whole. It is not accidental that we have gathered in the Lavra of St. Sergiy, which is the source of this Russian spirituality. It was in this spot that the saint had founded his monastery and rallied around himself thousands of Russian Orthodox who have ever since been nourished by this spirituality, that faith of which St. Sergiy was the example. On the eve of the celebrations to mark the Millennium of the Baptism of Russ, we must invariably assess the rich spiritual experience of our Church and our people that we have in our possession. And we are very happy to see our dear brothers and sisters, both Orthodox and representatives of other Churches, sharing in our joy and studying our experience. This helps us in our common progress towards the kingdom of Heaven, the eternity which lies in store for all of us together and each one of us separately."

Then the participants and guests proceeded to the Trinity Cathedral and venerated at the relics of the hegumen of the Russian land. After a lunch in the monastery refectory, accompanied in keeping with monastic tradition by the reading of the **Lives of the Saints**, the guests were taken to the Church Archaeological Museum of the Moscow Theological Academy.

In the evening some of the participants went to the theatre.

On May 18, there was a press conference for Soviet and foreign newsmen.

Later that day Metropolitan Filaret of Minsk and Byelorussia gave a reception in honour of the participants. Addressing his guests, he had this to say: "The conference had a specifically theological theme, but we are convinced that it will contribute significantly to promoting mutual understanding and friendship among nations, to deepening ecumenical consciousness, to destroying false images and stereotypes, and thus serve the cause of peace and of giving each person a chance to create freely for the good of his nation and for the glory of God".

The 2nd International Church Study Conference has completed its work. It will take time to give a comprehensive and worthy assessment of its results, but it is obvious that the friendly and businesslike links established among the participants right from the start of the scholarly discussions were a source of great joy for them all. There were no tense or unpleasant moments in the debates which involved at times sharp clashes of opinion. What prevailed at the conference was an atmosphere of spiritual and intellectual communion. The meeting was undoubtedly dominated by a spirit of mutual understanding, benevolence and frankness even despite the fact that its participants entertained different views and belonged to different confessions, nationalities and age groups.

The conference has demonstrated the viability and lofty spiritual potential of Russian theology, confirming the beneficent influence of Russian spirituality upon the formation of Russian culture over the centuries. On the basis of a theological comprehension of the problems of our time the Russian Orthodox Church is fulfilling her salvific service and, in the feast of fraternal love, upholding the cause of universal peace and justice for all.

The conference demonstrated a profound interest on the part of representatives of other Churches in the treasures of Russian spirituality, and in assimilating them Christians saw an opportunity for a rapprochement between various confessions. The image of the Most Holy Theotokos shone like a lodestar to those seeking Christian unity.

We are confident that both 1st and 2nd International Church Study Conferences held in Kiev and in Moscow would provide a fitting contribution to the forthcoming celebrations to mark the Millennium of the Baptism of Russ.

## Metropolitan Yuvenaliy Visits the USA

Metropolitan Yuvenaliy of Krutitsy and Kolomna, accompanied by DECR staff member, Deacon Anatoliy Rodionov, was in the USA from May 17 to 27, 1987. The trip was made at the invitation of His Beatitude Archbishop Theodosius of Washington, Metropolitan of All America and Canada, in connection with the start of the celebration of the Millennium of the Baptism of Russ by the Autocephalous Orthodox Church in America.

In New York, Metropolitan Yuvenaliy was met by His Beatitude Metropolitan Theodosius; Archpriest Gennadiy Dzichkovsky, dean of the Cathedral of St. Nicholas in New York (Representation of the Moscow Patriarchate); and Archpriest Rodion Kondratick, head of the chancellery of the metropolitan.

Metropolitan Yuvenaliy was in New York from May 17 to 20. He visited the headquarters of the National Council of the Churches of Christ in the USA, where he had a meeting with NCCC General Secretary Dr. Arie Brouwer and the employees of the council.

Metropolitan Yuvenaliy paid a visit to Dr. James R. Crumley, Bishop of the Lutheran Church in America. A talk was held in which Dr. William Rush, Executive Director of the Division for World Mission and Ecumenism of the LCA, and Archpriest Leonid Kishkovsky, secretary for ecumenical questions and external relations of the Orthodox Church in America, took part.

In the evening of May 18 His Beatitude Metropolitan Theodosius gave a reception in honour of Metropolitan Yuvenaliy. The reception was attended by Bishop Herman of Philadelphia and Eastern Pennsylvania; Bishop Job of Hartford and New England; Bishop Kliment of Serpukhov, administrator of the patriarchal parishes in the USA; Archpriest Prof. John Meyendorff, Rector of St. Vladimir's Orthodox Seminary, and the clerics of the American and the Russian Orthodox Churches.

On May 19 Bishop Kliment of Serpukhov, administrator of the patriarchal parishes in the USA, gave a luncheon in honour of Metropolitan Yuvenaliy.

Later that day Metropolitan Yuvenaliy paid a visit to A. M. Belonogov permanent representative of the USSR to the UN. Then he visited UN headquarters, where he was received by UN Deputy Secretary-General Virendra Dayal. In the talk that was held His Eminence Yuvenaliy spoke about the preparations for the celebration of the Millennium of the Baptism of Russ and handed him the appeal of the religious workers participants in the international forum "For a Nuclear Weapons-Free World, for the Survival of Humanity", and the medal of the religious section of this forum.

That evening Metropolitan Yuvenaliy was a guest of St. Vladimir's Orthodox Seminary, where he was greeted by Archpriest John Meyendorff. Then Metropolitan Yuvenaliy visited Fordham Catholic University, where he had a talk with its president, Father Joseph O'Hare.

Metropolitan Yuvenaliy also had a meeting with the Rev. Dr. William Norgren, Ecumenical Officer of the Department for World Mission Church and Society of the Episcopal Church, who spoke about the intention of the Church of England to hold a conference in July 1988 devoted to the Millennium of the Baptism of Russ.

On May 21 Metropolitan Yuvenaliy arrived in Philadelphia. After dinner with the clerics of the Philadelphia deanery he visited Independence Hall and the City Council.

Later that day Metropolitan Yuvenaliy left for the city of Allentown, Pennsylvania, where he met with Bishop Herman of Philadelphia and Eastern Pennsylvania, who gave a supper in honour of the high guest. Metropolitan Yuvenaliy made a trip about the state of Pennsylvania, visiting Orthodox churches in the cities of Bethlehem, Catasauqua, Wilkes-Barre and Olyphant.

The clerics of the Wilkes-Barre deanery of the Orthodox Church in America gave a luncheon in honour of Metropolitan Yuvenaliy. Prime Bishop John Swatek and Bishop Anthony Ry (Polish National Catholic Church) an-

ishop James Timlin of Scranton (Roman Catholic Church) were invited to a luncheon.

Accompanied by Bishop Herman, the delegation visited the Parish Church All Saints in the town of Olyphant. That evening Metropolitan Yuvenaliy arrived at St. Tikhon's Monastery, where he spent three days. On May 24, Sunday, he and Bishop Herman concelebrated Divine Liturgy with His Beatitude Metropolitan Theodosius. Afterwards a graduation ceremony was held at St. Tikhon's Seminary, at which Metropolitan Yuvenaliy addressed the graduates.

That evening a banquet was given by the Federation of the Russian Orthodox Clubs at the St. Mary Centre. Metropolitan Yuvenaliy delivered an address to the assembly, in which he spoke about the preparations in process for the celebration of the Millennium of the Baptism of Russ in the Soviet Union.

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On May 25, Memorial Day, Metropolitan Yuvenaliy took part in Divine Liturgy, which was celebrated by His Beatitude Metropolitan Theodosius assisted by Archbishop Peter of New York and New Jersey, Archbishop Victorin (Romanian Orthodox Mission Diocese in the USA, Romanian Patriarchate), Bishop Herman of Philadelphia and Western Pennsylvania, Bishop Job of Hartford and New England, and Bishop Kliment of Serpukhov. After the service His Beatitude Metropolitan Theodosius and Metropolitan Yuvenaliy addressed the worshippers.

On May 26 the delegation arrived in Washington, whence it, seen off by clerics and parishioners from the local churches of the Autocephalous Orthodox Church in America, left for Moscow.

## Conference of Liturgists

The sanctification of people, things, and ritual, was the theme of the regular 34th Conference of Liturgists which took place on June 23-26, 1987, at the St. Sergius Orthodox Theological Institute, in Paris.

Gathered at their traditional forum were theologians from Italy, Canada, Romania, the Soviet Union, Turkey, France, and Switzerland. The Russian Orthodox Church was represented by Bishop Feofan of Kashira, Deputy Head of the Department of External Church Relations, and S. P. Rasskazovsky, lecturer at the Leningrad Theological Academy and Vice-President of Syndesmos.

Twenty one reports were read, including "The Book on the Order of Sobolebens in the 18th century. On the story of Euchologian of the Russian Church" by Bishop Feofan, and the theme for the 35th Conference in 1988

was designated: "Conversion and Monasticism in Liturgy".

The participation in the conference of Russian theologians set the beginning for direct bilateral contacts between the theological schools of the Russian Orthodox Church and the St. Sergius Theological Institute.

The representatives of the Russian Orthodox Church visited Orthodox churches in Paris and its environs.

On June 28, the 3rd Sunday after Pentecost, Bishop Feofan celebrated Divine Liturgy at the Podvorye of the Three Holy Hierarchs in Paris, and on the eve, officiated at the All-Night Vigil. During Liturgy, he preached a sermon on the Gospel lesson, and told the congregation about the preparations of the Russian Orthodox Church for the Millennium of the Baptism of Russ.

## Festivities in Tomsk

On February 15, 1987, the Feast of the Presentation of the Lord in the Temple, the 15th anniversary of the service of Archbishop (now Metropolitan) Gedeon of Novosibirsk and Barnaul in the land of Siberia was prayerfully marked in all the churches of the vast Novosibirsk Diocese.

His Eminence Metropolitan Gedeon celebrated Divine Liturgy on this memorable day and, on the eve, officiated at All-Night Vigil in the Cathedral of Sts. Peter and Paul in Tomsk. The archpastor was assisted by the superintendent deans and clerics of the diocese and also by Hegumen Varsonofiy of St. Daniel's Monastery in Moscow, staff member of the Department of External Church Relations.

It was not accidental that Tomsk was chosen as the venue for the diocesan festivities. The railway station of Novonikolaevskaya, which eventually became the city of Novosibirsk, formerly belonged to the Tomsk Diocese. Two hierarchal residences, fine monuments of wooden architecture, where Siberian archpastors, successors of St. Ioann, Metropolitan of Tobolsk, lived, stand to this day in the historical centre of Tomsk.

Archbishop Gedeon has administered the Novosibirsk Diocese longer than any of his predecessors (there were eight of them, beginning in 1924, when the diocese was founded). All these years have been a time of energetic, selfless endeavour, of the service of God and God's people.

During the decade and a half of his archpastoral service in Siberia Archbishop Gedeon has trained and ordained many clergymen. Today most churches have two or three priests and usually a deacon as well. Clerics who do not have a complete theological education study at the correspondence courses of



Archbishop (now metropolitan) Gedeon of Novosibirsk and Barnaul and clerics on a visit to one of the churches of the diocese

the Moscow theological schools. The archpastor's ties with the parish clergy are not confined to yearly diocesan meetings and circulars which are regularly sent out to the parishes. They are maintained and consolidated by joint services which His Eminence Metropolitan Gedeon conducts during his frequent trips about the diocese. Novosibirsk, at the diocesan administration, the doors of his office are always open for visitors, and there has never been an instance of someone leaving him without having received aid, advice or consolation.

On the day of the 15th anniversary of his service in Siberia Archbishop Gedeon blessed Aleksandr Patrin, son of Pavel Patrin, ecclesiarch of the Novosibirsk cathedral, reader, first step of holy orders. Later that day the archpastor presented pastoral awards upon two other young clerics: a kamelaukion—upon Father Vitaly Bochkarev, Rector of the Church of the Resurrection in the village of Togolok, Tomsk Region, and a calpytrion and epigonation—upon Father Orest Karpik of the Church of the Trinity, Tomsk.

The faithful of the diocese are active in the struggle for peace which the Russian Orthodox Church, true to her salvific mission of establishing unity and peace among all peoples, is waging. Answering the appeal of their archpastor, the parishes of the diocese remitted 500,000 rubles to the Peace Fund in 1986 alone. They perceive praying for peace, preaching peace, and bringing peace to them which are *afar off*, and to them that are *nigh* (Eph. 2. 17) as their sacred obligation.

Archbishop has on a number of occasions been the initiator of peace meetings, which were attended by representatives of other Churches and religious associations functioning on the territory of the Novosibirsk Diocese.

The Vladyka also constantly tells the numerous foreign guests, who visit Novosibirsk more and more often, about

the aspiration of his people for peace.

Archbishop Gedeon has brought glad tidings of Christian unity, love and peace to representatives of Christian Churches during his repeated trips abroad as a member of Russian Orthodox Church delegations.

Many warm words and best wishes on the festive day of February 15 were extended to Archbishop Gedeon in the messages of greeting that were read out in the church during divine service and at the solemn luncheon.

As a token of filial love Hegumen Aleksiy, the Rector of the Trinity Church in Krasnoyarsk and superintendent dean of the churches of Krasnoyarsk Territory, presented Archbishop Gedeon with an icon of St. Michael the Archangel on behalf of the superintendent deans of the diocese.

## Centenary of the Altar in the Dormition Church in the Village of Shubino

Multifaceted and bountiful is the Divine mercy which is bestowed upon the human race. The history of the Church knows many examples when the Lord has rendered assistance to those who were in need of it through His saints and through the icons and other shrines. The Russian people have always revered the icons and feasts of the Mother of God—"The Assiduous Intercessor", Whose demise turns into the triumph of the Dormition, into the triumph of life over death in which Thou, Mother of God, hast not abandoned the world. For this reason there are so many churches in the land of Russia which have been consecrated in honour of this feast, which Orthodox Christians revere so fervently.

On a hill near a pond in the small Moscow suburban village of Shubino, which is situated twelve kilometres from the Belye Stolby railway station, stands the Church of the Dormition of the Most Holy Mother of God. The history of the parish dates back to the distant past. The Kholmogorov brothers, researchers into the churches in the environs of Moscow, point out that the Church of the Dormition in the village of Shubino

was first mentioned in the 16th century. In 1570 Tsar Ivan Vasilievich the Terrible gave the village with the church, hamlets and wastelands over to Suzdal, to the "Home of the Most Holy Mother of God", "to pray for the soul of Prince Ivan Dmitrievich Belsky." Formerly Shubino had been the inherited estate of the boyar I. D. Belsky. In 1587 "the Tsar and Grand Duke Feodor Ivanovich of All Russia rewarded his prayerful intercessor, Bishop Iov of Suzdal and Toru, and granted those villages and hamlets and wastelands, as had been given to our former prayerful intercessor, Bishop Varlaam, to Suzdal, to the Home of the Most Holy Mother of God as inheritance of eternal blessings, for keeping, without redemption".

In 1646 the earlier land grant was confirmed by a citation of Tsar Aleksei Mikhailovich. Seventeenth-century cadas- tres mention the "Suzdal estate of Archbishop Iosif, the village of Shubino on the Severka River, the Church of the Dormition of the Most Holy Mother of God by the pond in the village, the side-chapel of St. John the Divine... and the household of the archbishop in the village". It is known that the wooden

church once burned down, and a new one was built in its place.

The wooden church had become dilapidated, and the Shubino parishioners decided in the late 18th century to erect a stone church. They sent a petition to the diocesan archpastor, and after the citation to the effect was issued by Archbishop Platon (Levshin, later Metropolitan of Moscow), construction was begun in 1785. The project was headed by Father Vasiliy Alekseyev and the churchwarden, Venedikt Ivanov, whose names were entered in the parish obituary for eternal remembrance.

We know from archives that for his distinguished service in the Patriotic War of 1812 Father Vasiliy Alekseyev was decorated with the Bronze Cross on the ribbon of the Order of St. Vladimir.

In 1792 there arose on the site of the old church a fine brick church, faced with white stone, which imparted a special beauty and purity to it. Seven years later, in 1799, a tall belfry was erected, and in 1881 the refectory of the church was rebuilt.

The old iconostasis was refashioned: it rose seven tiers up to the cupola of the church and was supplemented with a hundred new icons. The main sanctuary and refectory were painted in the academic style for the centenary of the church. Somewhat later the walls of the summer cathedral were painted as well. Done in the style of the Cathedral of St. Vladimir in Kiev, it possibly belongs to the masters of the Vasnetsov or the Bilibin school.

It is in this form that this creation of the faithful hearts and skillful hands of Russian people stands today, too. The church building has been placed under state protection as a valuable architectural monument of its time.

Each year on June 27 (14) the small village of Shubino is transformed, a stream of the faithful filling this ordinarily quiet and tranquil place. Hundreds of pilgrims from many different places far and near rush to the home of God, its white walls gleaming on the elevation.

What draws people on this long summer day to the village outside Moscow?

On the porch of the church, on the right side, a large bronze plaque hangs on the wall. The inscription on it tells

of events that happened almost a century and a half ago.

A horrible misfortune befell the outlying hamlets and villages in 1848. As the inscription attests, "there was no rain from April 14 to June 14, the drought causing the threat of famine". This was not the only disaster. The drought was accompanied by cholera. The summer promised to be a ruthless one. The residents of the village tried every means possible to combat the misfortune, but the tribulations did not pass.

In the church there was an icon, called the "Lamentation of the Most Holy Theotokos", or "The Weeping". This icon had never been brought out of the Church, and the parishioners decided to do what they had never dared before: they removed the icon and brought it outside for conducting a moleben. What forced people to turn precisely to this icon? Perhaps it was particularly revered before the misfortune. But it is more likely that the very name of the icon corresponded better than anything else to the mood of the villagers. In their bitter misfortune they turned to the One Who in Her lamentation for Her Son had come to know more than anyone else the pain of human suffering and could therefore give encouragement and assistance.

The icon was carried out into the middle of the village and a moleben was conducted for it together with the blessing of holy water. The inscription on the copper tablet attests to the events that followed: the icon "besought from God such a rain as fell from noon to evening and was gradual, and the disease of cholera was unable to afflict the children of God any longer".

After that the residents of the village resolved: "We hereby ordain our children as well as ourselves unfailingly to glorify with prayer the Queen of Heaven on this day that is sacred and grace-bestowing for us."

The residents of the village have solemnly celebrated this "sacred and grace-bestowing day" in the height of summer for almost 140 years. The glory of the icon spread far beyond the outlying villages; hundreds of people even from the neighbouring regions hurried to pay homage to the icon that rid Christians of tribulations. Veneration

of the icon was so great that parishioners decided to erect an altar in honour of the revered icon.

In 1887, exactly one hundred years ago, when Father Mikhail Soloviev, one of the superintendent deans of the Moscow Diocese, was the rector of the church, a second side-chapel, the Chapel of the Icon "Lamentation of the Most Holy Theotokos" was built in the refectory; it was based on the right side-chapel, the Chapel of St. John the Divine.

These events are mentioned in the Moskovskie tserkovnye vedomosti of 1894. An article devoted to the centenary of the building of the stone church reads: "In 1887 another side-chapel was built—in honour of the especially revered Icon 'Lamentation of the Most Holy Theotokos for the Saviour after He was taken down from the Cross'".

There is much mystery about the icon itself. Both its name and its iconography are extremely rare in the Russian Church. Why did the icon appear in the church, and where was the subject itself taken from? No definitive answer can be given to these questions. It can be said with certainty that the icon appeared almost simultaneously with the building of the stone church. The characteristic features of style indicate that the icon was painted in the late 18th-early 19th century. It is not difficult to establish that it was created by a local icon painter and, by all indications, he worked alone. The icon was painted on several boards fitted together, without primer. The ideal state in which it has been preserved is all the more astonishing. Later copies in the church required major restoration.

The theme of the "Lamentation of the Most Holy Theotokos" has been well known since early times. The standing of the Mother of God by the Cross during the crucifixion of the Saviour has long drawn Christian hymnography and icon painting. An apocryphal book entitled "The Lamentation of the Most Holy Theotokos" was very popular in the Christian world at one time. A canon on the same theme, by the Byzantine chronicler Simeon the Logothete, which was written under the influence of this apocryphal book, is well known. The iconographical subjects of "The

Crucifixion", in which the Mother of God mourns the sufferings of Her Son, is widespread. The theme of the "Lamentation of the Most Holy Theotokos" finds its way into Russian literature very early as well. In his "Travells", which describe his journey to Palestine in 1106-1107, Hegumen Daniil, the first Russian pilgrim to the Holy Land, mentions the place "where the Most Holy Theotokos lamented".

"And when the Holy Mother of God came to that spot and beheld from that hill Her Son being nailed to the cross, She was struck with sorrow and sat there overwhelmed with grief and in tears.... And that spot is some distance away from the spot of Christ's crucifixion, being some hundred and fifty paces to the west...."

The theme was developed in the iconography of "The Laying in a Tomb", in which the subject of the Mother of God's mourning of Her Son's death on the cross figures very prominently. Many great icon painters, including Andrei Rublev, used it in their works.

In Western painting the theme of the "Lamentation of the Most Holy Theotokos" was developed in icons and canvases under the general title "Pieta". As painting in the West developed and departed from traditional iconographical forms, Western masters frequently began interpreting the "Pieta" theme solely as the mourning of the death of Christ by the Mother of God. As early as the 15th century we find canvases where of the entire diversity of the composition only the Mother of God with Her departed Son in Her arms remains.

It is to be assumed that it was under the impact of this understanding of the "Lamentation of the Most Holy Theotokos" that the icon revered in the village of Shubino was painted. Such iconography could have penetrated Russia from the West through the Ukraine and Byelorussia.

Nevertheless, the Shubino icon stands apart from well-known similar images. The canvases of Western masters and even the Eastern iconography of "The Laying in a Tomb" and "Weep not for Me, O Mother" capture one of the tragic moments in Gospel history. The master who painted the Shubino icon was interested not in

history but the eternity of the Gospel history, not the denigration of the crucified Christ, not the unquenchable sorrow of the Mother; he is affirming the universal significance of what had happened, the kingly majesty of the death of the Son of God, the glad tidings of the future Resurrection. There is not even a hint here of the bloody traces of the crucifixion on the Body of the Saviour, which are invariable in the tradition of Western painters. Our icon depicts the Body of Christ solicitously wrapped in a shroud. His head is crowned. The Mother of God Herself is portrayed wearing a crown and the vestments of the clerical dignity: the stole, crosses and panagia. Even the Cross, standing behind the Mother of God, shows forth not as an instrument of torture, but as a majestic symbol of Christianity, irradiating spiritual light. Even the traditional spear and the rod with the sponge frame the Cross as signs of strength and power beside their Lord.

In short, the modesty and paucity of the facing notwithstanding, the Shubino Icon "Lamentation of the Most Holy Theotokos" produces a very strong impression with its astonishing spiritual might. The icon painter has transformed history into eternity, and tragedy and sorrow into majesty and strength. Precisely this reflection of eternity in historical events is one of the chief merits of Eastern iconography. This icon is all the more remarkable for having been painted in the period of inten-

sifying influence of Western painting.

The Shubino Icon "Lamentation of the Most Holy Theotokos" has yet to be given a proper iconographical appraisal. Be that as it may, the icon has been revered, glorified and remembered by the people for almost 140 years.

This year, as in previous years, Divine Liturgy was celebrated on June 27 before a large assembly of the laity and the clergy. At it the rector of the church, Father Aleksandr Popov read out felicitations from Metropolitan Yuvenaliy of Krutitsy and Kolomna. Felicitating the rector and the parishioners on the occasion, the archpastor invoked God's blessing on them.

In keeping with the established tradition, the entire assembly of the laity and clergy made a procession to the pealing of bells, singing the troparion for the revered icon: "Thou has turned Thy Mourning for Thy Son, O Mother of God, into mercy for needy people; with the streams of Thy Tears, Nourisher, Thou hast given drink to the barrenness of thirsty land; with the sufferings of Thy Heart, Healer, Thou has cast away all ills and sickness, and with Thy prayers Thou has delivered our souls from death."

Before the revered icon, which had been carried out of the church, a moloben with the blessing of water was solemnly conducted. The feast ended with a common meal under the open sky.

P. ALEKSANDROV

# 60TH ANNIVERSARY OF THE PATRIARCHAL COMMUNITIES IN FINLAND AND THE BLESSING OF THE MOSCOW PATRIARCHATE HOUSE IN HELSINKI

## Message from His Holiness Patriarch PIMEN

To the Very Reverend Archpriest Mikhail POLYACHENKO,  
the clergy, members of the church councils and all the children  
of the Protecting Veil and St. Nicholas' Patriarchal Parishes in Finland

Beloved in the Lord father rector,  
Most worthy fathers,  
Esteemed members of the church councils,  
Dear brothers and sisters,

On this auspicious day for all of us, with deep joy in Christ Jesus we address to you our cordial greetings and congratulations on the occasion of the 60th anniversary of the Protecting Veil and St. Nicholas' communities in Finland.

To share with you in the spiritual joy of this important date and to take part in the blessing of the house of the Moscow Patriarchate in Helsinki, we are sending a delegation which will convey to you this message with our patriarchal blessing and wishes for the abundant and ceaseless help of the All-Merciful God, Who has crowned your good beginnings and diligent labour to the greater glory of God Who prospers all in all.

Through God's mercy, six decades ago, the Protecting Veil and St. Nicholas' communities were formed in Finland and they have successfully continued the centuries-old traditions of Russian Orthodoxy. The loyalty of these communities to the Moscow Patriarchal Throne has been unshaken to this day, invariably bearing good fruit in preaching and asserting the salvific Gospel teachings.

Offering thanks to the Chief Shepherd Christ, Who has granted us the possibility of celebrating prayerfully this jubilee, we recall with gratitude the effort of the zealous archpastors, pastors and pious laymen who have laboured in the vineyard of Christ and devoted their life and gave their strength to the up-building of spiritual life and activities of our parishes.

It is significant that blessed on this memorable day will be the house of the Moscow Patriarchate, which will be a meeting place for differing Christian traditions, mutually enriching themselves by their common witness of Christ; and that will help to consolidate fraternal ties between the Russian Orthodox Church, the Finnish Orthodox Church and the Evangelical Lutheran Church of Finland, and between the friendly peoples of our countries. Noting this we express cordial gratitude to all those who have contributed to this good cause.

I extend to you, beloved fathers, brothers and sisters, the blessing of the Mother Church, which is today rejoicing together with you observing in you her undiminishing inheritance and living witness of her continuous salvific mission. Therefore, *brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you* (2 Cor. 13. 11). Amen.

*PIMEN, Patriarch of Moscow and All Russia*

February 15, 1987  
Moscow

A Russian Orthodox Church delegation headed by Archbishop Kirill of Smolensk and Vyazma arrived in Finland for the 60th anniversary celebrations of the Protecting Veil and St. Nicholas' communities and the blessing of the new house of the Moscow Patriarchate. The delegation comprised the superintendent dean of the Patriarchal Parishes in Finland, Archpriest Bogdan Soiko, the secretary to the head of the Department of External Church Relations, Hieromonk Serafim, and Proto-deacon Ioann Serpokrylov of the Minsk Diocese. The delegation stayed in Finland from February 17 to 23, 1987.

On February 19, 1987, the Moscow Patriarchate House was blessed and a solemn meeting held in connection with the opening of the house and the 60th anniversary of the Protecting Veil and St. Nicholas' patriarchal communities. The ceremony was attended by Their Eminences Archbishop Paul of Karelia and All Finland and Metropolitan John of Helsingfors (Finnish Orthodox Church); by the Head of the Evangelical Lutheran Church in Finland Archbishop John Vikström; the Catholic Bishop Paul Verschuren of Helsinki; the head of the chancellery of the Ministry for Education, Jaakko Numminen; the Mayor of Helsinki, Raimo Ilaskivi; the Soviet Consul V. D. Stuiguev; representatives of the ecclesiastical and public circles in Finland, clerics and parishioners of the Protecting Veil and St. Nicholas' communities, and members of the Polar firm which constructed the house.

After the house was blessed, Mayor Raimo Ilaskivi congratulated those present on the opening of the house and the 60th anniversary of the communities. Archbishop Kirill read out the congratulatory messages from His Holiness Patriarch Pimen of Moscow and All Russia and from Metropolitan Filaret of Minsk and Byelorussia, the administrator of the patriarchal parishes in Finland:

The latter says:

"Today when the God-loving children of the Protecting Veil and St. Nicholas' communities are prayerfully marking their 60th anniversary, it gives me, as one responsible for the external rela-

tions of the Russian Orthodox Church and as the ruling bishop of the parishes in the Finnish deanery, great joy to congratulate you and all those rejoicing with you on the present occasion which was marked with the blessing of the Moscow Patriarchate House in Helsinki.

"Over half a century ago it pleased the All-Beneficent Divine Providence to help establish the ecclesiastical communities, which to this day continue to bear witness to the invariable and sincere adherence of Russian Orthodoxy to the early traditions.

"I note with joy that the Protecting Veil and St. Nicholas' communities, under the episcopal omophorion of the Patriarch of Moscow and All Russia, are living a full ecclesiastical prayerful life, contributing spiritually and practically to the common Church treasury of Holy Orthodoxy and to the pan-Christian ecumenical work.

"As a loving Mother, our Russian Orthodox Church has guided for many years, with invariable concern, the patriarchal parishes in Finland, constantly helping them spiritually and materially. A clear expression of this is the Moscow Patriarchate House erected here and blessed today to crown the jubilee celebrations.

"May this house be a bright abode, peaceful and hospitable in the name of our Lord and Saviour Jesus Christ. May it prove to be a symbol of brotherhood and cooperation between the Russian Orthodox Church and the Evangelical Lutheran Church of Finland, the Finnish Autonomous Orthodox Church and other confessions in the salvific witness of the Gospel, for the sake of mutual understanding of our Churches and peoples, which are striving for peace on Earth.

"In connection with the successful completion and blessing of the Moscow Patriarchate House, I express sincere and cordial gratitude to all those who have laboured and contributed their mite to this good cause.

"With all my heart I thank the church labourers who are tirelessly working to beautify the holy temples of God.

"I wish you all good health, many years of life and the help of grace from our Lord.

"Asking Christ the Chief Shepherd for abundant gifts, I invoke God's blessing upon you, worthy fathers, brothers and sisters beloved in the Lord, upon your families and your dear and near ones.

"May the grace, mercy and peace of God the Father and our Lord Jesus Christ be with you all."

Speeches were made by the superintendent dean Archpriest Bogdan Soiko and the rector Archpriest Mikhail Polyachenko. Congratulatory speeches were also delivered by Archbishop John Vikström, His Eminence Archbishop Paul, Bishop Paul, Hegumenia Antonina of the Lintula Convent, and by other guests of honour.

The choir of the Protecting Veil Church sang hymns.

In connection with the erection of the building and the 60th anniversary of the Patriarchal communities, His Holiness Patriarch Pimen awarded a number of ecclesiastical and secular persons. In particular the Order of St. Vladimir, 2nd Class, was awarded to the rector of St. Nicholas' community

and the acting rector of the Protecting Veil community, Archpriest Mikhail Polyachenko; to the chairman of the building committee, R. V. Kiber: Ober-Burgomeister R. Ilaskivi; the Order of St. Vladimir, 3rd Class, to a member of the church council of the Community of the Protecting Veil, E. B. Pavinskaja; the Medal of St. Sergiy, 1st Class, to the warden of St. Nicholas' Church, F. N. Lukyanov and treasurer Yu. R. Tersky. Sister Marina Dyba was awarded a patriarchal certificate of merit.

Metropolitan Filaret sent valuable gifts to the members of the clergy and church councils and active parishioners.

In the evening there was a banquet at the Vaanuna Restaurant.

On February 21, Archbishop Kirill celebrated Divine Liturgy assisted by the clergy, in St. Nicholas' Church. After the divine service dinner was served in the new house for the clergy and the congregation.

On February 22, Archbishop Kirill celebrated Divine Liturgy, which was followed by a moleben, in the Protecting Veil Church.

## FESTIVITIES IN THE PATRIARCHAL PODVORYE IN BELGRADE

### For the 30th Anniversary of Archpriest Vasiliy Tarasyev's Ordination

*The Journal of the Moscow Patriarchate* (No. 6, 1987, p. 3) carried an article on the 30th anniversary of the pastoral service of the dean of the podvorye of the Russian Orthodox Church in Belgrade, Archpriest Vasiliy Tarasyev.

The jubilarian was feted in February 1987. Archbishop Platon of Yaroslavl and Rostov and Father Feodor Povny, staff member of the Department of External Church Relations of the Moscow Patriarchate, arrived in Belgrade to take part in the festivities.

On February 21, the guests were met at the Belgrade airport by Archpriest Vasiliy Tarasyev and the podvorye secretary, Vitaliy Tarasyev. Also present were G. K. Firsov, counsellor of the Embassy of the USSR in the SFRY, and V. E. Romanov, 2nd secretary of the embassy.

Later that day the delegation of the Moscow Patriarchate was received by the Primate of the Serbian Orthodox

Church, His Holiness Patriarch German. His Holiness showed keen interest in the international forum "For a Nuclear-Weapons-Free World, for the Survival of Humanity", which had been held in Moscow on February 14-16, pointing to the great importance of this meeting for international peace and security. Bishop Nikanor of Hvostan, Archpriest Vasiliy Tarasyev, and also G. K. Firsov took part in the talk that was held.

On the evening of February 21, All-Night Vigil was conducted in the Podvorye Church of the Holy Trinity, which was followed by a meeting and a talk between the delegation of the Russian Church and hierarchs of the Serbian Church: Bishops Vasilije of Zvornik and Tuzla, Jefrem of Banja Luka and Nikanor of Hvostan.

The representatives of the Serbian Church inquired about the course of the preparations of the Russian Orthodox

Church for celebrating the Millennium of the Baptism of Russ and about the restoration work being done in St. Daniel's Monastery, and for their part reported on the events to be held in Yugoslavia in connection with the approaching jubilee, and expressed a wish to open a metochion of the Serbian Orthodox Church in Moscow.

The next day Archbishop Platon and Bishops Vasilije and Nikanor celebrated Divine Liturgy in the Church of the Holy Trinity assisted by numerous clerics. His Holiness Patriarch German of Serbia, who was solemnly met by a pealing of bells, arrived to felicitate the jubilarian.

The divine service was attended by hierarchs and clergy of the Serbian Church, numerous parishioners of the podvorye church, and also Archbishop Alojz Turk of Belgrade (Roman Catholic Church). There were representatives of the Soviet Embassy among those invited.

In the Soviet Culture House in Belgrade the guests saw an exhibition of old coins and medals from the personal collection of Archpriest Vasilij Tarasyev which was put on display in connection with the celebrations.

Upon the conclusion of the Liturgy Archbishop Platon read out the ukase of His Holiness Patriarch Pimen on awarding Archpriest Vasilij Tarasyev the Order of St. Sergiy of Radonezh, 2nd Class. Father Feodor Povny read out to the jubilarian a message of greeting from Metropolitan Filaret of Minsk and Byelorussia, Head of the Department of External Church Relations. The jubilarian was also congratulated by Bishop Vasilije, Archbishop Alojz Turk, the members of the council of the podvorye church and many others.

Later that day Archpriest Vasilij Tarasyev gave a reception which was attended by Archbishop Platon, the hierarchs and clerics who took part in the divine service, the parishioners of the podvorye, and also representatives of the Roman Catholic Church in Yugoslavia. Among the guests were representatives of the government of the SFRY and employees of the Soviet Embassy.

The next day the delegation of the Russian Orthodox Church, accompanied by Archpriest Vasilij Tarasyev, visited the Executive Assembly of the Socialist Republic of Serbia, where it was received by Dragan Dragojlović, Chairman of the Commission for Ties with Religious Organizations under the Executive Assembly, and had a talk with him. Afterwards, at the Embassy of the USSR, the representatives of the Russian Church had a meeting with V. F. Maltsev, Ambassador Extraordinary and Plenipotentiary of the USSR to the SFRY.

During their sojourn in Belgrade the delegation of the Moscow Patriarchate acquainted itself with the construction of the majestic Church of St. Sava of Serbia, visited the Theological Faculty of Belgrade University, at which 450 students are enrolled, and had a meeting with the dean of the faculty, Protopsynkellos Dr. Irinej Bulović. During its visit to the Serbian Theological Seminary the delegation was received by the rector, Archpriest Dušan Kašić. He spoke about the life of the theological school and acquainted the guests with the construction of the new school premises, the seminary church, and the canteen and dormitory. The father rector extended words of heartfelt gratitude to His Holiness Patriarch Pimen for the donation His Holiness had made to the construction during his visit to Yugoslavia in 1985.

The delegation visited the cemetery Chapel of the Iberian Icon of the Mother of God and offered prayers at the graves of Russian soldiers.

On the eve of its departure, February 25, the delegation was received by His Holiness Patriarch German. On behalf of the delegation Archbishop Platon expressed gratitude for the attention and care the representatives of the Russian Orthodox Church enjoyed during their sojourn in Yugoslavia. In his reply His Holiness Patriarch German bestowed his primatial blessing upon them and wished them a safe return home.

*Father FEODOR POVNY*

## St. Nicholas' Church in Kaliningrad

In 1986 the Orthodox parish in Kaliningrad received an opportunity to live a full liturgical life: regular services began in St. Nicholas' Church, which shortly before this had been handed over to the Orthodox community of this city. It thus became the first Orthodox church in the Kaliningrad area.

The lands which are now incorporated into the Kaliningrad Region of the RSFSR once belonged to the Prussians—a group of tribes which from time immemorial had inhabited the eastern coast of the Baltic Sea and whose culture was similar to that of the Letts and Lithuanians, who were akin to them in language, and Slavs.

As a result of the aggressive campaigns of the German knights, the lands of the Prussians, as well as those of the other tribes of the Eastern Baltic, had been incorporated into the vast holdings of the Teutonic Order by the late 13th century, while the Prussians themselves had lost their ethnic uniqueness.

Subsequently attacks on neighbouring countries were made from here on a number of occasions. Proof of the great military importance that was attached to Königsberg, the main Prussian fortified point, which was founded in 1255, is the system of fortifications in the city, which were built in the 14th century and have survived.

Following a decision of the Potsdam Conference, Königsberg and the adjoining area were incorporated into the Soviet Union in 1945. On July 4, 1946 the city was renamed Kaliningrad.

Although Königsberg suffered great damage during the Great Patriotic War, some monuments of the past were left intact. They include an old cathedral, at whose wall the great philosopher Immanuel Kant, who taught at the local university for many years, is buried; the monument to Friedrich Schiller, and also the Juditten Church, named after a locality northwest of the centre of the city. The exact date the church was built is not known, but pilgrims have been converging on it since the late 14th century.

The former Juditten Church was han-

ded over on September 4, 1985, to the Orthodox parish, which had been incorporated into the Smolensk Diocese by the decision of His Holiness Patriarch Pimen and the Holy Synod of April 19, 1985. The clearing of the building began in March 1986, and as early as May-June the department for restoration and construction at St. Daniel's Monastery set about the work the blueprints for which had been prepared by the Rosrestavratsia (Restoration in Russia) amalgamation. By late 1986 the church had been restored, with assistance from the faithful, to the point where divine service could be celebrated in it.

The consecration of the altar took place on the eve of the celebration of the Feast of St. Nicholas, on December 18, 1986. Before the service, the parishioners solemnly met their ruling hierarch, Archbishop Kirill of Smolensk and Vyazma, who in his salutary oration congratulated them on the completion of the first stage of the restoration work. "Today," His Grace Archbishop Kirill said, "we will be conducting the first service in the new church. And we believe that the day is not far off when the church, with God's help and through our labours, will acquire its full majesty." After the consecration of the altar, which Archbishop Kirill performed before a multitude of worshippers, All-Night Vigil began. Before the anointing the archpastor poured into the holy oil chrism that he had brought from the relics of St. Nicholas, from the Italian city of Bari. "May this be visible proof of the prayerful intercession of St. Nicholas before the Lord for the faithful of the land of Kaliningrad," the archpastor said.

On the feast day itself, December 19, Archbishop Kirill celebrated Divine Liturgy in the newly consecrated church. After reading the Gospel lesson he delivered a sermon to the worshippers on the theme of the feast. He said, among other things: "Christ's behest on love is the first and foremost commandment for a Christian. True love is always selfless and sacrificial and therefore demands from the one who loves complete self-abnegation. This complete self-abnegation is the purest of all joys

accessible to us, truly supreme happiness. To love thus means to be a saint. It permeated the service of St. Nicholas. Thanks to this great love of his he has not forsaken us to this day, praying for us unto God. We know from his *Life* that he interceded for seafarers. Many of your sons and grandsons are also seamen. And now you can pray for them in this church dedicated to the saint."

After the Liturgy, at which many parishioners received Holy Communion, a procession was held around the church, and its walls were aspersed. At the end of the service Archbishop Kirill thanked the participants in the restoration work and all who helped with the construction. Presenting a silver chalice to the rector of the church, Hieromonk Arkadiy, the archpastor said: "We are donating this chalice to you as a sign of our unity and our joint prayers. When you pray in this church, remember the faithful of the city of Smolensk, who rendered assistance to you".

The service concluded with the singing of "Many Years".

Archbishop Kirill received a telegram from His Holiness Patriarch Pi-

men, which read: "I am pleased with the report of Your Grace on the celebration of Divine Liturgy in the city of Kaliningrad in the reopened church consecrated in honour of St. Nicholas, Archbishop of Myra in Lycia. I invoke God's blessing on the first Orthodox community in the city. Patriarch Pimen."

Congratulatory telegrams on the occasion of the consecration of the new church were also received from the Chancellor of the Moscow Patriarchate, Metropolitan Sergiy of Odessa and Kherson, and Metropolitan Aleksey of Leningrad and Novgorod.

\* \* \*

On May 22, 1987, the Feast of the Translation of the Relics of St. Nicholas from Myra in Lycia to Bari, the church was consecrated at the conclusion of major reconstruction work in it. The hour is not far off when the church will present itself in its full majesty, but for the time being decorative work continues.

*Father VIKTOR SAVIK*

## Refectory of St. Daniel's Monastery Blessed

On August 14, 1987, Commemoration of the Procession with the Holy Tree, the blessing of the newly constructed brethren's refectory of St. Daniel's Monastery in Moscow was conducted with the blessing of His Holiness Patriarch Pimen. At the conclusion of Divine Liturgy in the Cathedral of the Trinity and a moleben with the blessing of water in the monastery square, the father superior of the monastery, Archimandrite Tikhon, together with the brethren conducted on the premises of the new refectory the office of blessing aspersing the refectory hall, the kitchen, storerooms and auxiliary premises. Later that day, at 1 p.m., the first repast was taken in the new refectory; the engineers, architects and

workers who took part in building it were present. Congratulating the brethren and the workers of the cloister on the successful conclusion of the latest stage in the restoration of the monastery, Archimandrite Tikhon warmly thanked all those who made their contribution to this great endeavour with their labour or prayer.

The brethren's refectory is situated in the new three-storey annex to the hospital building adjoining the over-the-gates Church of St. Simeon Styliites. Its construction lasted a year and was carried out simultaneously with the renovation of the hospital building.

The interior of the refectory hall was designed by the team of architects of



Father Superior of the Moscow Monastery of St. Daniel, Archimandrite Tikhon,  
blessing the new monastery refectory

the Management for Reconstruction and Building of St. Daniel's Monastery. Coloured marble, oak and especially stucco moulding were used in the facing. The walls and ceiling of the refectory will subsequently be decorated with paintings.

The kitchen is fitted with modern equipment; there are spacious auxiliary premises, food storerooms and cold storages. The refectory has a seating capacity of 100.

*Hieromonk MEFODIY*

## News from Theological Schools

### Session of the Leadership of the Education Committee and the Theological Schools

The Moscow, Leningrad and Odessa theological schools, as well as the whole Russian Orthodox Church, are preparing to celebrate the Millennium of the Baptism of Russ.

The approaching jubilee is not only an occasion to survey the path traversed by the Russian Orthodox Church over the thousand years of her history, but also to search for solutions to urgent problems of Church life, in particular problems of theological education.

An awareness of this keynoted the three conferences held by the Education Committee of the Russian Orthodox Church between March and June 1987 to outline solutions to some of the problems in question. The discussions showed that the administration and the professors' and teachers' corporation of

the theological schools were taking a uniform approach to these problems and were conscious of the need for close coordination of the schools' relevant activities.

The first conference, held at the Moscow Theological Academy on March 31, was attended by Archbishop Aleksandr of Dmitrov, Head of the Education Committee and Rector of the Moscow Theological Academy and Seminary; Archpriest Nikolai Gundyaev, Rector of the Leningrad Theological Academy and Seminary; Archpriest Aleksandr Kravchenko, Rector of the Odessa Theological Seminary, and Father Igor Ekonomtsev, Executive Secretary of the Education Committee.

Opening the proceedings, Archbishop Aleksandr proposed forming a working body of the Education Committee. The



At the meeting of rectors of theological schools  
on March 31, 1987



**ICON OF THE MOTHER OF GOD "THE LAMENTING"**

*Late 18th-early 19th century, from the Dormition Church in the village of Shubino,  
Domodedovo District, Moscow Region*

**THE NAME-DAY OF HIS HOLINESS PATRIARCH PIMEN**  
**September 9, 1987**



**His Holiness Patriarch Pimen and archpastors  
at Divine Liturgy in the Patriarchal Cathedral of the Epiphany**



**Moscow clerics felicitating His Holiness Patriarch Pimen  
in the Patriarchal Cathedral of the Epiphany**



His Holiness Patriarch Pimen responding to the greeting  
of Metropolitan Sergiy



Metropolitan Sergiy of Odessa and Kherson felicitating  
His Holiness Patriarch Pimen on his name-day

PATRONAL FEAST IN THE DORMITION CHURCH (IN SHUBINO)

June 27, 1987



Festal procession



Moleben  
with the blessing  
of the waters  
conducted  
by the rector,  
Father  
Aleksandr Popov



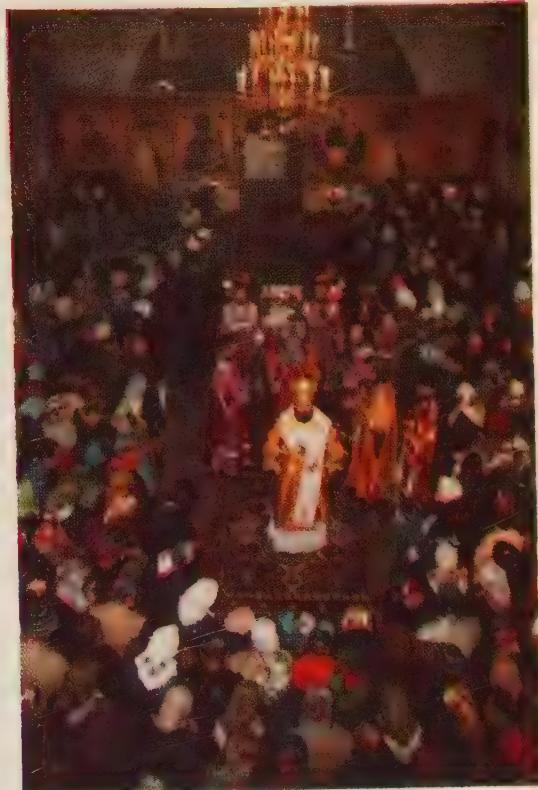
At the moleben

THE CONSECRATION OF A NEW CHURCH  
IN KALININGRAD  
May 22, 1987

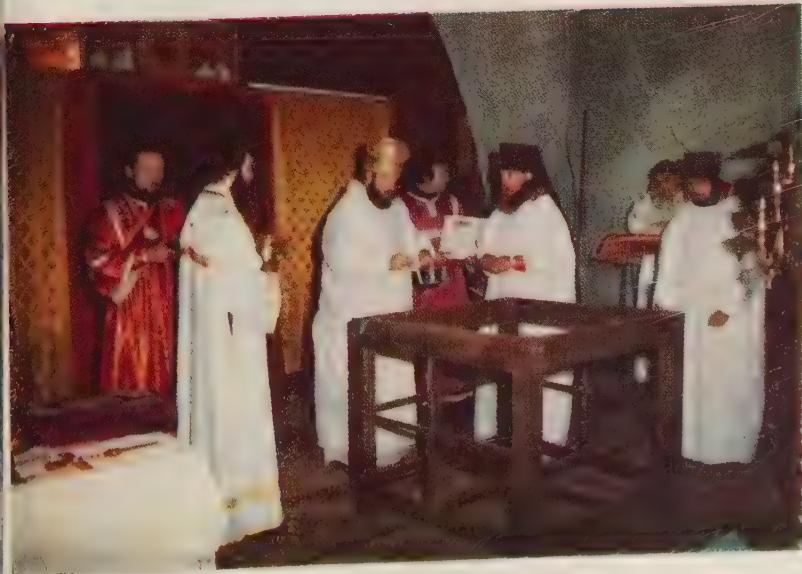
St. Nicholas' Church, a year  
after the start of the restoration



Archbishop Kirill of Smolensk and Vyazma  
celebrating Divine Liturgy in the new church



Archbishop Kirill  
being met  
before the service



Consecration  
of the altar



**ICON-CASE WITH THE ICON OF THE MOTHER OF GOD  
"CONSOLATION OF ALL THE AFFLICTED"**

*The Moscow Church of the Transfiguration (popularly known as of the Icon of the Mother of God "Consolation of All the Afflicted") in Ordynka*

*The Icon of the Mother of God "Consolation of All the Afflicted" became famous after a miracle in 1688 when Patriarch Ioakin's (1674-1690) sister Eufimia was healed after a moleben with the blessing of the waters in front of that icon*  
*Feast day, October 24/November 6*



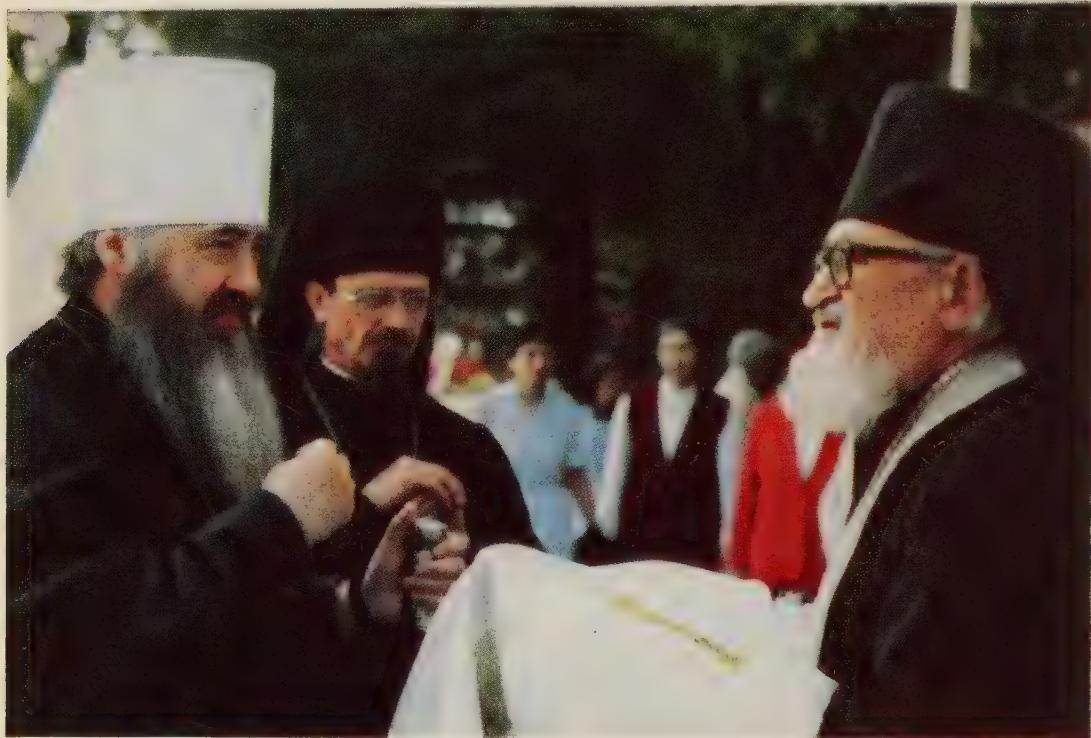
### ST. VARLAAM OF KHUTYN

A venerated 19th-century icon from the side-chapel dedicated to St. Varlaam in the Moscow Church of the Transfiguration in Ordynka

St. Varlaam performed his ascetic feats in the 12th century in the Khutyn boundary near Novgorod where he founded a monastery and became famous as a miracle worker and a man of great spiritual insight. Feast day, November 6/19

METROPOLITAN YUVENTALIY OF KRUTITSY AND KOLOMNA VISITS THE USA

May 17-27, 1987



Metropolitan Yuvenaliy  
being met on his arrival  
at St. Tikhon's Monastery  
(Pennsylvania)



His Beatitude Theodosius,  
Archbishop of Washington,  
Metropolitan of All America  
and Canada,  
Metropolitan Yuvenaliy  
and Bishop Herman  
of Philadelphia  
on the monastery grounds

conference discussed its composition and decided that the working body should consist of the head of the Education Committee, three representatives of the theological schools, and an executive secretary.

There was a lively debate on the schools' preparations for the Millennium of the Baptism of Russ. Conference participants suggested that the schools should organize jubilee displays and include theological and Church-historical questions bearing on the jubilee among the themes of students' year and terminal theses. The conference recommended publishing a symposium of teachers' articles and papers and students' best theses. This would enable the professors' and teachers' corporation and also the students to contribute worthily to the jubilee preparations and would stimulate interest in theological and Church-historical studies, making for a general rise in theological education.

Archbishop Aleksandr spoke of the need for closer coordination in the work of the theological educational establishments. In this connection, the conference recommended stepping up inter-school cooperation, in particular through the exchange of teachers. It was suggested that the schools' libraries should be extended by systematically translating foreign-published works of interest for theological studies. The conference further recommended to establish contacts with the theological seminary of the Georgian Orthodox Church and the educational institutions of the non-Orthodox denominations in the USSR.

In the debate on raising the standard of educational work, Archbishop Aleksandr said it was desirable to introduce in the syllabus on the USSR Constitution a section on the fundamentals of state legislation, on the provisions concerning religious cults in particular. He also stressed the importance of the theological schools' preparations to observe the 70th anniversary of Soviet government. For seventy years the Russian Orthodox Church, he said, had lived in a society pursuing the path of deep-going political and social reforms. Taking stock of the experience of our Church over the past seven decades was essential for moulding such traits of the personality of a

Christian as civic responsibility and patriotism.

Another conference was held at the Moscow Theological Academy on May 26. It was attended by Archbishop Aleksandr of Dmitrov, Head of the Education Committee; Archimandrite Georgiy, Assistant Rector of the Moscow Theological Academy; Archpriest Georgiy Telpis, Assistant Rector of the Leningrad Theological Academy and Seminary; Archimandrite Tikhon, Assistant Rector of the Odessa Theological Seminary; Father Igor Ekonomtsev, Executive Secretary of the Education Committee; and Father Vladislav Tsypin and A. V. Vladimirov, staff members of the Education Committee.

In his speech, Archbishop Aleksandr formulated the principal tasks facing the theological schools today. The very fact that they were called theological, indicated the nature of the educational work they were to carry on. Their purpose was to bring up *good shepherds* capable of setting an example of Christian faith, moral purity and patriotism to their flock. Educating the future pastors in the true Church spirit was the paramount task. Inculcating true ecclesiasticity, Archbishop Aleksandr said, meant directing the students onto the path of genuine Orthodox piety, whose breath was prayer, and whose food was the Church Sacraments and the reading of Holy Scripture and the writings of the Holy Fathers. True ecclesiasticity implied personal endeavour in the spirit of Orthodox asceticism and a profound assimilation of the treasures of Church dogma and morality. It was vital for the students to participate in divine service and adapt their life to the liturgical rhythm, Archbishop Aleksandr stressed. He also emphasized the integral nature of the religious and moral education aimed at forming a full-fledged Christian personality.

One brought up as a true Christian, the head of the Education Committee said, cannot fail to be a patriot, a citizen guarding the interests of the Motherland. The celebrations to mark the Millennium of the Baptism of Russ, too, should serve the cause of religious, moral and civic advancement. It was the duty of the teachers of the theological schools to implant in the students the consciousness of being custodians

and guardians of the centuries-old Church tradition. The future pastors must be brought up to civic maturity, in the spirit of openness to everything new in this country and the world at large, as well as in devotion to Orthodox doctrine.

In discussing the speeches of the assistant rectors of the theological schools, the conference participants agreed on the need to exchange experience in educational work and to apply the more valuable elements in all the theological schools. The Education Committee and the heads of the theological schools were instructed to consider the possibility of making broader use of confessors—both monks and secular clergy—in the educational process. The introduction of several on-the-staff confessors in every educational establishment and the more frequent celebration of the Sacrament of Penance for the students could become important factors in educational work.

Conference participants agreed with His Grace Aleksandr's view that more attention should be paid to the future helpers to the assistant rectors' interest in and suitability for educational work.

At the Leningrad theological schools, tutors conduct their forms or classes from the first year to the last. This practice was recognized as optimal. The conference recommended that only persons with pedagogical experience should be appointed tutors.

The conference approved the proposal by the head of the Education Committee for the introduction of a course in the fundamentals of civil law at the theological academies. Speakers in the debate expressed the view that practically every subject taught at the theological schools provided opportunities and should be used for character-forming work, too. They described as useful and timely Archbishop Aleksandr's idea that students should be drawn more broadly into the management of individual aspects of the theological schools' life.

On June 29, the Education Committee met in its new composition. The sitting was attended by Archbishop Aleksandr, committee head, and the committee members Archimandrite Prof. Evlogiy of the MTA; Archpriest Prof. Vasiliy Stoikov of the LTA; Hegumen Innokentiy, OTS teacher; and Father Igor

Ekonomtsev, Executive Secretary of the Education Committee. Also present were committee staff members Father Vladislav Tsyplin, MTA lecturer; A. V. Vladimirov, MTS teacher, and Deacon Georgiy Polozov, clerk.

In his report Archbishop Aleksandr noted with satisfaction that enrolment in the theological seminaries had increased considerably of late. The professional, theological standard of the teachers' corporation had risen. The head of the Education Committee pointed out that a greater responsibility devolved on the hierarchs in meeting the need of their dioceses for clerics and ensuring the canonical suitableness of the candidates for holy orders. This was the point and purpose of the recent amendments in the theological schools' rules of admission.

The standard of instruction at the theological schools, His Grace Aleksandr stressed, could only be raised by supplying the need for professional theologians thoroughly versed in domestic and foreign Church literature.

Archbishop Aleksandr suggested considering the possibility of introducing new subjects in the academies' curricula and revising individual syllabi.

He expressed the general concern of the administrations of the theological schools over the condition of the academy and seminary libraries. There is a pressing need for multiplying the more valuable and rare books published before the revolution, which are very difficult to restore. The publication of new editions of the main patristic writings underlying studies at the theological schools would be a step in the right direction.

The Education Committee considered the results of the past academic year.

Speakers in the debate urged the need for drawing up the Rules of the theological schools, which must formulate the rights and duties of the administration, the professors' and teachers' corporation and the students in conformity with the spirit of the times.

The expediency of increasing the number of confessors at the theological schools and of more frequent confession for students was again discussed. There was appreciative comment on the practical work done by ordained students of the Odessa Theological Seminary at churches of the Odessa Dio-

cese. The meeting stated that it would be useful for the theological schools to organize regular exchanges of students and teachers (for conducting lecture courses).

The Education Committee discussed the theological schools' preparations to celebrate the Millennium of the Baptism of Russ. It recommended organizing talks and lectures on the subject in the academic year ahead and including relevant theological and Church-histo-

rical questions among the themes of students' year and terminal theses. The meeting resolved that a jubilee display should be held at the Moscow Theological Academy, with the theological schools of Leningrad and Odessa also taking part.

The meeting also discussed measures to raise the scholarly and theological standard of textbooks and teaching aids.

Father IGOR EKONOMTSEV

## Archpriest Prof. VLADIMIR SOROKIN Appointed Rector of the Leningrad Theological Schools

On August 22, 1987, His Holiness Patriarch Pimen of Moscow and All Russia confirmed the appointment of Archpriest Prof. Vladimir Sorokin, Dean of the Cathedral Church of the Epiphany and St. Nicholas in Leningrad, to the post of Rector of the Leningrad Theological Academy and Seminary.

Archpriest Prof. Nikolai Gundyaev was released from the post of Rector of the LTA and LTS, in accordance with his resignation and application to continue in the office of professor at the LTA, and appointed Dean of the Leningrad Cathedral of the Transfiguration of the Saviour.

Vladimir U. Sorokin was born on March 5, 1939, in the village of Zlynka, Malaya Viska District, Kirovograd Region, into a peasant's family.

After finishing secondary school in 1955, he served as hypodeacon of Bishop Innokentiy of Kirovograd and Nikolaev (Leoferov; †1971).

In 1961, after finishing the Odessa Theological Seminary, he entered the Leningrad Theological Academy from which he graduated in 1965 with the degree of Candidate of Theology for his thesis "The Manuscripts of the Dead Sea (History of the Discovery and an Attempt to Estimate the Manuscripts Ecclesio-Historically)".

Metropolitan Nikodim of Leningrad and Ladoga (Rotov; † 1978) ordained him deacon on February 28, 1965, and presbyter, on April 25.

From 1965 to 1966, he was a postgraduate student and at the same time teacher at the Old and New Testament



Department at the Leningrad theological schools.

In May 1968, he was elected Secretary of the Council of the Leningrad Theological Academy and Seminary. He was the assistant rector of the Leningrad theological schools from 1969 to 1976. In 1976, he was appointed professor at the LTA. From 1970 to 1981, he was a member of the Education Committee of the Holy Synod.

In 1976, he was appointed Rector of the Church of St. Job the Righteous at the Volkovo Cemetery in Leningrad and in 1981, Dean of the Cathedral Church

of the Epiphany and St. Nicholas and superintendent dean of Leningrad churches, and elected a member of the Diocesan Council of the Leningrad Metropolitanate.

In 1970, he was raised to the rank of archpriest. He has received numerous sacerdotal awards including the right to celebrate Divine Liturgy with the Holy Doors open up to the Lord's Prayer.

Archpriest Prof. Vladimir Sorokin is doing a great research work in the

field of translating Holy Scripture. His articles have been published a number of times in the *Theological Studies* and *The Journal of the Moscow Patriarchate*.

As a member of the Russian Orthodox Church delegation Father Vladimir has travelled abroad many times to take part in ecumenical and peace forums and in conversations.

Since 1981 he has been a member of the Study Committee of the Conference of European Churches.

## In the Dioceses

**Volyn Diocese** On January 6, 1987, Christmas Eve, the Volyn Diocese greeted its new archpastor—Bishop Varlaam (now Archbishop) of Volyn and Rovno.

At the Diocesan Administration Bishop Varlaam had a meeting with his predecessor, His Eminence Archbishop Damian, formerly of Volyn and Rovno († June 4, 1987), who had superannuated for reasons of health.

Prior to All-Night Vigil in the Trinity Cathedral in Lutsk the members of the church council and parishioners welcomed Bishop Varlaam with bread and salt and flowers, and the dean, Archpriest Adam Brovchuk, Secretary of the Diocesan Administration, addressed him with a speech of greeting. His Grace Varlaam expressed gratitude for the cordial welcome, and at the conclusion of All-Night Vigil delivered a sermon on the sacred duty of an Orthodox Christian — to be a faithful son of the Holy Church, his Motherland, and a peacemaker. The Vladyka blessed all the worshippers.

\* \* \*

**Jubilee of an archpastor.** On July 28, 1987, the Feast of Prince St. Vladimir Equal to the Apostles, Archpriest Iosif Zhaboretsky, the dean of the Resurrection Church in Kovel, marked the 50th anniversary of his service in holy orders.

Iosif Andreyevich Zhaboretsky was born on September 12, 1908, in the village of Verba, now Dubno District, Rovno Region, into a pious Orthodox family. From childhood he dreamed of serving the Church of Christ in holy orders. In 1933 he finished the Volyn Theological Seminary, and in 1938—the Theological Faculty of Warsaw University with the degree of Master of Theology. In 1935 he married. On July 28, 1937, he was ordained deacon by Archpriest Aleksiy of Volyn (Gro-



Archpriest Iosif Zhaboretsky being felicitated by the clergy of the deanery on the 50th anniversary of his service in holy orders

madsky; † 1943), and on August 1 of that year—presbyter. Since the day of his ordination Father Iosif has been carrying out his pastoral service in the churches of the Volyn Diocese, and since 1963 has been the superintendent dean of the churches of the Kovel District.

The patriotic activity of Archpriest Iosif Zhaboretsky during the Great Patriotic War was marked by Soviet government awards. For zealous service of the Church of Christ His Holiness Patriarch Pimen awarded him a mitre in 1977, and Bishop Varlaam of Volyn and Rovno presented him an archpastoral Blessed Citation for the jubilee.

On the day of the jubilee Archpriest Iosif Zhaboretsky celebrated Divine Liturgy in the

Resurrection Cathedral in the city of Kovel and, on the eve, officiated at All-Night Vigil, assisted by the clerics of the deanery. The church was filled with numerous parishioners, who had come to offer up fervent prayers for health, long life and blessed success in everything for their pastor. At the conclusion of the Liturgy a thanksgiving moleben was said and "Many Years" was sung. The clergy and the worshippers warmly felicitated Archpriest Iosif Zhaboretsky on the occasion and wished him God's help in his labours for the benefit of the Holy Church and the Motherland.

*Archpriest VLADIMIR GREBEN*

**Patriarchal Parishes in Canada**

By the decision of His Holiness Patriarch Pimen of Moscow and All Russia and the Holy Synod of March 23, 1987,

Bishop Kliment of Serpukhov, administrator of the patriarchal parishes in Canada and a. i. in the USA, was relieved of the administration of the patriarchal parishes in Canada and appointed administrator of the patriarchal parishes in the USA.

On May 26, His Grace Kliment arrived in the city of Edmonton to bid farewell to the Canadian flock. That evening, after divine service in St Barbara's Cathedral Church, Bishop Kliment gave a reception at his residence for the clerics and laity of the patriarchal parishes who had met him at the airport.

May 27, the Apodosis of Easter. Bishop Kliment celebrated Divine Liturgy in the cathedral church, during which he delivered a sermon. At the conclusion of the service he gave a luncheon for the clerics of the patriarchal parishes in Canada.

On May 28, the Feast of the Ascension of the Lord, His Grace Kliment celebrated Divine Liturgy in the Cathedral Church and, on the eve, officiated at All-Night Vigil, assisted by the clerics of the patriarchal parishes. During the Liturgy he delivered a sermon on the theme of the feast. Later that day the archpastor met and spoke with the dean of the cathedral, Archpriest John Margitich and Archimandrite Dimitriy.

On May 29, Bishop Kliment, accompanied by Archpriest John Margitich, visited Archbishop Joseph MacNeil of Edmonton (Roman Catholic Church) and had a talk with him, during which questions pertaining to the religious life of Alberta Province were touched upon. Bishop Kliment told Archbishop Joseph MacNeil about the International Forum "For a Nuclear-Weapons-Free World, for the Survival of Humanity", which had been held in Moscow in Feb-

ruary 1987, and presented him a commemorative medal and the final documents of the forum.

On May 31, the 7th Sunday after Easter, the patriarchal parishes celebrated their traditional feast—Orthodoxy Day. This year the Church of the Ascension of the Lord in the town of Calmar was chosen as the venue of the festivities by a decision of the congress of the patriarchal parishes.

His Grace Kliment, who was welcomed with bread and salt and flowers, celebrated Divine Liturgy in the church. He was assisted by all the clerics of the patriarchal parishes. The choir of St. Barbara's Cathedral Church under the direction of F. B. Gochachko sang during the service. The service was conducted in Church Slavonic and English. In his homily Bishop Kliment touched upon the importance of the approaching celebration of the Millennium of the Baptism of Russ and talked about the role of Orthodoxy in the history of the Christian world. The archpastor thanked the assembly for their love for and fidelity to the Mother-Russian Orthodox Church.

At the conclusion of the Liturgy a moleben was conducted with the blessing of water, after which an icon especially painted for the Millennium of the Baptism of Russ was consecrated and a procession held round the church.

After the singing of "Many Years" the dean of the Church, Archpriest Mikhail Kit, delivered a speech of thanks to Bishop Kliment and all those present. In conclusion a fraternal meal was offered to the participants in the feast.

On Monday, June 1, a thanksgiving moleben was conducted at 6 p. m. before a throng of worshippers; Bishop Kliment delivered a farewell address to the assembly. Then a supper was given in honour of His Grace Kliment, the participants in which thanked the archpastor for his efforts and asked him to extend their gratitude to His Holiness Patriarch Pimen for his paternal concern for the parishes of the Russian Orthodox Church in Canada. Bishop Kliment thanked the Canadian flock for the love which he had encountered on Canadian soil and for their good wishes, and called upon all to be faithful children of the Church and to pursue their earthly course in the bond of peace and love.

On June 2 Bishop Kliment left for the USA. At the airport he was seen off by clerics and parishioners of the patriarchal parishes. They wished the archpastor a good journey and further grace-endowed service for the benefit of the Holy Church and the people of God.

**Kishinev Diocese** Jubilee of a church. On a hillock by the entrance to the town of Orgeyev from the side of Kishinev stands the Church of St Demetrios. Built between 1631 and 1636 by the sovereign of Moldavia, Vasiliy Lupu, the stone church with its thick fortress walls has the shape of a ship. During the grim years of constant invasions by the Turks and Tatars it served as a reliable shelter for the local population.

An architectural peculiarity of the church building is the location of the porch with the entrance and belfry over it not along the central axis of the church on the western side, but on its southern side. The historic-artistic value of the Church of St. Demetrios is all the

more significant in that it is the only well-preserved 17th-century monument on the territory of Moldavia and one of the most remarkable works of Moldavian architecture. The intricate frames of the arched windows and portals are a rare sample of medieval stone carving. At present the Church of St. Demetrios is the oldest of all the functioning churches in the Kishinev Diocese.

Not far from the church stands a bronze monument to its builder and churchwarden—Vasiliy Lupa. This energetic statesman established amicable ties with the Hetman of the Ukraine, Bogdan Khmelnitsky, and the Metropolitan of Kiev, Peter Mogila (a descendant of the Moldavian princely family of Movila), and repeatedly petitioned the Russian tsar to send skillful icon painters to Moldavia "so that they might adorn the monastery and church walls with paintings".

During the 19 years of his rule (1634-1653) the sovereign Vasiliy Lupa had some 15 churches built and approximately 14 church structures restored or reinforced. He carried out significant proselytising work. He was the founder of the Slavonic-Greek-Latin Academy (1640), an educational establishment famous in Moldavia, and he opened, following the advice of Metropolitan Varlaam of Moldavia and not without support from Metropolitan Peter Mogila of Kiev, the first printing-house in Moldavia (1641). His was the initiative behind the convocation of an all-Orthodox council in Jassy in 1642, where the well-known "Orthodox Profession of Faith" was adopted.

In 1986, the Church of St. Demetrios in Orgeyev marked its 350th anniversary. The clergy and parishioners solemnly observed this jubilee on November 16, 1986, the 21st Sunday after Pentecost. Archbishop Ioanfan of Kishinev and Moldavia, (now superannuated), who had arrived for the feast, celebrated Divine Liturgy and conducted a moleben followed by a procession round the church, assisted by Archpriest Vasiliy Petraki; Archpriest Serafim Cocu, secretary of the diocesan administration; the dean of the church, Father Anatoliy Zhelikhovsky, Superintendent Dean of the Orgeyev District, and clerics of the diocese. During the Liturgy the archpastor imposed a kamelaukion on Father Ioann Vulpe, dean of the Church of St. Michael in the village of Kipercheny, Orgeyev District. In the homily he delivered during the Communion Verse Archpriest Vasiliy Petraki spoke about the history of the church and mentioned its pious churchwardens and builders. At the conclusion of the service "Many Years" was sung; afterward Archbishop Ioanfan delivered a sermon in which he noted the concern of the clerics, the parish clergy and the parishioners for the upkeep of the church. Then he felicitated everyone on the jubilee and conveyed them the blessing of His Holiness Patriarch Pimen, who awarded the Church of St. Demetrios a Patriarchal certificate.

The dean of the church, Father Anatoliy Zhelikhovsky, thanked Archbishop Ioanfan for visiting the church on so joyous a day and for his constant archpastoral concern for the parish.

At the conclusion of the festivities His Eminence Ioanfan called upon all to labour zealously for the benefit of the Holy Church and for the cause of peace throughout the world.

## Novosibirsk Diocese

On June 21, 1987, 2nd Sunday after Pentecost, Archbishop Gedeon of Novosibirsk and Barnaul consecrated a church built recently in the town of Cherepanovo, Novosibirsk Region. The new church is the first in the Russian Orthodox Church to be consecrated in honour of All the Saints Who Have Shone Forth in the Land of Siberia.

Four centuries have elapsed since the first seeds of Orthodoxy were sown in the land of Siberia, and over this relatively short time a multitude of saints have shone forth here like inextinguishable lamps, and their light shines far beyond this severe territory. St. Ioann, Metropolitan of Tobolsk, Bishops Innocentiy and Sofroniy of Irkutsk, St. Simeon of Verkhoturie, and St. Vasiliy of Mangazea the Martyr are profoundly revered in the Russian Church; but how many pious ascetics who are venerated locally has the Siberian land given! Grateful Siberians have for centuries preserved the memory of their righteous life and the miracles worked through their holy relics. For this reason the institution of a new feast of the Russian Orthodox Church—the Feast of All the Saints Who Have Shone Forth in the Land of Siberia—evoked great joy among the faithful. Festivities in the old city of Tobolsk were headed, with the blessing of His Holiness Patriarch Pimen, by Archbishop Gedeon of Novosibirsk and Barnaul.

Three years later he officiated at another milestone: the consecration of the Church of All Siberian Saints.

Before the start of the divine service the archpastor was greeted in the church with a salutary oration by the dean, Father Vasiliy Lugovskikh, who had taken a most direct part in the construction and had been ordained shortly before the consecration of the church.

Prior to Divine Liturgy His Eminence Gedeon conducted the office of the consecration of the newly constructed church. The archpastor was assisted by Archpriest Dimitriy Budko, the superintendent dean of the churches of Novosibirsk Region and the dean of the Cathedral Church of the Ascension in Novosibirsk; Archpriest Pavel Patrin, the sacristan of the cathedral; and Father Sergiy Timonov, secretary of the Novosibirsk Diocesan Administration. Then Archbishop Gedeon celebrated Divine Liturgy on the antimension especially consecrated for this church, after which he delivered a sermon. The Vladyka warmly congratulated the superintendent dean, the dean, the clerics and the numerous parishioners, and blessed all with the Icon of the Siberian Saints, which he had donated to the newly consecrated church.

The following telegram from His Holiness Patriarch Pimen was read out: "I send God's blessing to the newly formed community of All the Saints Who Have Shone Forth in the Land of Siberia, in the town of Cherepanovo, Novosibirsk Diocese. May the Lord bless you all. Patriarch Pimen."

In his reply the dean, Father Vasiliy Lugovskikh, thanked the archpastor on behalf of all those present and wished him God's help in his hierarchical labours in the Siberian see.

Father SERGIY TIMONOV



The Church of St. George the Victorious in the village of Kulishovka,  
Azov District, Rostov Region

**Rostov Diocese** On July 21, 1987, Sunday of All the Saints Who Have Shone Forth in the Land of Russia, Metropolitan Vladimir of Rostov and Novocherkassk, Patriarchal Exarch to Western Europe, consecrated a new church in the village of Kulishovka, Azov District, in honour of St. George the Victorious the Great Martyr.

On the spot where the new church now stands there was an old prayer house that fell into disrepair. Its reconstruction was started in 1983 with the blessing of Metropolitan Vladimir and continued for three years. The Kulishovka faithful offered to the building workers considerable assistance.

The iconostasis for the new church was executed by a team of craftsmen invited from Moscow and led by an experienced wood carver V. L. Novgorodtsev. The icons were painted in the Moscow Patriarchate workshops.

During the celebration, Metropolitan Vladimir read out a message on the coming jubilee from His Holiness Patriarch Pimen and delivered an exhortation about Russian saints.

After the service, Vladyka Vladimir presented to the rector, Archpriest Leonid Kovalevsky, a blessed archpastoral certificate of merit. To the churchwarden V. A. Sochenko he presented a patriarchal award — the Order of St. Sergiy, 3rd Class.

**Smolensk Diocese** A meeting of the clergy and chairmen of the executive bodies of the churches of the diocese was

held on July 8, 1987, at the Smolensk Diocesan Administration.

The meeting was preceded by a moleben which was conducted by Archbishop Kirill of Smolensk and Vyazma in the Cathedral Church of the Dormition in Smolensk before the deeply revered Smolensk Icon of the Mother of God.

After opening the meeting, Archbishop Kirill gave the floor to V. I. Deren, a docent at the Smolensk State Pedagogical Institute, who read a lecture on the economic policy of the CPSU at the present stage.

The next speaker, V. P. Korolkov, the representative of the Council for Religious Affairs of the USSR Council of Ministers in Smolensk Region, spoke about the preparations being made all over the country to mark the 70th anniversary of the Great October Socialist Revolution. He touched upon the rights and obligations of religious associations in the Soviet Union.

After thanking the assembly for their donations to the Soviet Peace Fund, V. I. Korolkov presented Archbishop Kirill a citation, with which the officials of the Peace Fund marked his energetic efforts for peace.

Then His Eminence Kirill spoke. He noted that over the past two years major repairs have been carried out in eight of the 40 diocesan churches, one of which is located on the territory of Kaliningrad Region. In eight other churches repairs are to be completed in time for the celebration of the Millennium of the

Baptism of Russ. Thirteen churches are in satisfactory condition and require minor repairs. Of the five churches the condition of which the archpastor termed unsatisfactory, it is planned to begin repairs in four in spring 1988.

His Eminence Kirill reported that new parishes in the cities of Kaliningrad and Yartsevo had been registered and that the construction of a new church in the township of Monastyrshchina, Smolensk Region, had been launched. He pointed to the assistance the diocese had received from the administration for restoration and construction at St. Daniel's Monastery.

There are 46 priests and 5 deacons, 5 professional precentors and 4 precentorial vacancies in the diocese at present.

The archpastor dwelled in detail on questions pertaining to parish life. Having appraised the state of liturgical, spiritual and economic life in the parishes as positive by and large, the speaker stressed that alongside this, superstition is still encountered among the parishioners. The archpastor called attention to the higher level of the ecclesiastical self-consciousness and greater activity of the laity and urged the clergy to improve preaching and pastoral work, to explain the Liturgy and the Gospel and Apostle lessons to the parishioners, and to acquaint them with the history of the Church and her life today.

Touching upon the performance of the executive bodies, Archbishop Kirill noted that most of them show proper concern for the material state of the churches, that they draw on the parishioners in their work and have normal relations with the clergy. Such negative phenomena as loss of communication with the faithful and the clergy, uncontrolled spending of material values and non-acceptance of criticism are disappearing rather quickly from the life of the parishes of the diocese.

In the final part of his report His Grace Kirill spoke about the ecumenical and peacemaking activity of the Russian Orthodox Church, singling out in particular the international forum "For a Nuclear-Weapons-Free World, for the Survival of Humanity", which was held in February 1987 in Moscow. Archbishop Kirill called work with the foreign guests who visit Smolensk an important part of the peacemaking and ecumenical activity of the diocese. These contacts will be expanded and deepened, the archpastor said. The speaker delved into the activity of the World Council of Churches dwelling in detail on the theological and peacemaking aspects of this organization's work.

His Eminence Kirill called upon the clergy and the laity of the Smolensk Diocese to take a conscientious attitude to work and an active part in the life of Soviet society.

After a recess Archbishop Kirill delivered a report on the preparations of the Russian Orthodox Church for celebrating the Millennium of the Baptism of Russ. Assessing highly the historical contribution of the Church to the development of Russian statehood, His Grace Kirill stressed that she continues to fulfill her salvific mission at the present time, too. Following a discussion of the report a diocesan commission for preparations for the celebration of the jubilee was instituted; it included Archbishop Kirill (chairman), Father Viktor Savik (secretary), and superintendent deans and representatives of the clergy of the diocese.

Then Archbishop Kirill spoke of the practice of administering the Sacrament of the Eucharist in the Early Church, stressing that the custom of receiving Holy Communion rarely that has taken shape in a number of parishes runs counter to the teachings of the Holy Fathers and early Christian tradition, when to receive Holy Communion regularly was regarded as a vital need for all the members of the community. The archpastor called upon the clergy to carry out explanatory work among the parishioners to form a proper attitude to the participation in the Eucharist.

After the report a lively and lengthy debate took place.

The diocesan meeting ended with a common prayer.

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On July 12, 1987, the Feast of the Chief Apostles Sts. Peter and Paul, Archbishop Kirill of Smolensk and Vyazma celebrated Divine Liturgy in the Sts. Peter and Paul Prayer House in the city of Yartsevo.\*

This was the first time the faithful of the Yartsevo community, which was registered shortly before Easter 1987, attended in their own church divine service celebrated by an archpriest.

At the conclusion of the moleben and the singing of "Many Years" the archpastor addressed the numerous worshippers. He dwelt in detail on the importance of the church in the life of the Orthodox Christian, pointing out the need for and importance of the opening of the prayer house in Yartsevo.

Archbishop Kirill expressed gratitude to the local authorities for their considerate attitude to the needs of the faithful and wished all of its residents peace and prosperity.

#### Patriarchal Parishes in the USA

On October 25, 1986, Bishop Kliment of Serpukhov, Administrator of the Patriarchal Parishes in the USA, conducted the office of the consecration of a new iconostasis and celebrated Divine Liturgy in the Church of the Exaltation of the Holy Cross in Hackettstown. Bishop Kliment was assisted by Archpriest Sergiy Suzdal'tsev, dean of the patriarchal representation in New York; Archpriest Dennis Havriliak, Rector of the Church of Sts. Peter and Paul in Passaic; Archpriest Gennadiy Dzichkovsky, Superintendent Dean of the Eastern States, Rector of the Church of All the Saints Who Have Shone Forth in the Land of Russia, in Pine Bush; Archpriest George Burdykoff, Rector of the Church of the Nativity of St. John the Baptist in Singac, New Jersey; Archpriest Dimitriy Kudrikov; Archpriest Emil Minkovich, Rector of the Church of Sts. Peter and Paul in Elizabeth, New Jersey; Archpriest Vincent Saverino, Superintendent Dean of the Atlantic States, Rector of the Church of St.

\* Yartsevo is the centre of Yartsevo District, Smolensk Region. It is situated on the bank of the Vop River, 63 km. outside Smolensk. It won renown in the middle of the 19th century. It became a city in 1926. Fierce fighting took place in Yartsevo during the Great Patriotic War. At present it is a major industrial centre.

Michael the Archangel in Philadelphia; Archpriest Basil Micek, Rector of the Church of Sts. Peter and Paul the Apostles in Scranton; Archpriest Mark Shinn, Rector of the Church of the Apostle St. Andrew the First-Called in Philadelphia; Father Adam Krell; Father Timofei Parna, Rector of the Church of St. Nicholas in Chester, Pennsylvania; Father Georgiy Khozenets of the Autocephalous Orthodox Church in America; Father Alexander Krinicki of the Church of Sts. Peter and Paul in Passaic; Father Eugene Caroll, Rector of the Church of St. George the Victorious in Bayside; and Deacon Sergiy Kovalevsky.

Before the Liturgy the archpriest was warmly greeted by the rector of the church, Archpriest John Kasatkin. The choir of St. Nicholas' Cathedral Church in New York under the direction of Viktor Kolubaev sang at the Liturgy. At the Lesser Entrance Bishop Kliment, with the blessing of His Holiness Patriarch Pimen, imposed an ornamented cross on the rector of the church. During the Liturgy Grigoriy Onisko, the treasurer of the patriarchal parishes, was ordained deacon. At the end of the service Bishop Kliment delivered a salutary address to those in attendance, in which he noted the efforts of the rector of the church, the church council and the entire community. The archpastor presented the parish a patriarchal certificate.

On October 26, the 19th Sunday after Pentecost, His Grace Kliment celebrated Divine Liturgy in St. Nicholas' Cathedral Church in New York.

That evening Bishop Kliment and Archpriest Sergiy Suzdaltsev attended a reception given by the Greek Archbishopsric on the occasion of the name-day of Archbishop Iakovos of North and South America.

On October 27, Bishop Kliment together with other representatives of religious circles attended a ceremony organized by the municipality of the city of New York on the occasion of the centenary of the erection of the Statue of Liberty.

On October 28, Bishop Kliment was at a reception given by the Embassy of the USSR in Washington on the occasion of the visit to the USA of K. M. Kharchev, Chairman of the Council for Religious Affairs of the USSR Council of Ministers.

On October 29, Bishop Kliment, at the invitation of Bishop Athenagoras of Dorylai-on, had talks with him in the Greek Archbishopsric.

Later that day Bishop Kliment took part in an ecumenical service of worship and a reception given in the Armenian Cathedral at the initiative of Archbishop Torkom Manoogian of New York (Armenian Apostolic Church).

On October 30, Bishop Kliment took part in the proceedings of the international affairs

commission of the National Council of Churches of Christ in the USA.

On November 2, the 19th Sunday after Pentecost, Bishop Kliment celebrated Divine Liturgy in the Church of the Apostle St. Andrew the First-Called in Philadelphia. Following the service a banquet was given by the women's club of the parish, and later, a group of balalaika players, members of the community, gave a concert of Russian folk music.

On November 7, Bishop Kliment and Archpriest Sergiy Suzdaltsev attended a reception on the occasion of the 69th anniversary of the Great October Socialist Revolution, which was given by the Representation of the USSR at the UN.

On November 9, the 20th Sunday after Pentecost, the Synaxis of St. Michael the Archangel (New Style), His Grace Kliment celebrated Divine Liturgy in the Church of St. Michael the Archangel in Detroit on the occasion of the patronal feast. The church was filled with worshippers. The choir under Jay Barna sang. The archpastor was assisted by the rector of the church, Michael Barna Archpriest Basil Carnelinia and Archpriest John Sviridoff. After the service a repast was given in the St. Kliment of Ohrid Bulgarian Orthodox Church Centre.

On November 11, Bishop Kliment received the Rev. James Gilliome, the administrator of the Plymouth congregation in Des Moines, Iowa, and had a talk with him.

On November 16, the 21st Sunday after Pentecost, Bishop Kliment celebrated Divine Liturgy in the Church of the Three Holy Hierarchs in Garfield, during which he ordained hypodeacon Donald Sudol deacon.

On November 23, the 22nd Sunday after Pentecost, His Grace Kliment celebrated Divine Liturgy in the Church of Sts. Peter and Paul in Scranton and ordained hypodeacon Joseph Margiuchi deacon.

On November 25, Bishop Kliment received Dr. William Rush, chairman of the ecumenical department of the Lutheran Church in America, and had a talk with him.

On November 30, the 23rd Sunday after Pentecost, Bishop Kliment celebrated Divine Liturgy in the Church of the Apostle St. Andrew the First-Called in East Lansing, Michigan, assisted by the rector of the Church, Archpriest Matthew Seaford and Archpriest Basil Carnelinia. The choir under Feodor Lopushinsky sang festively. After the Liturgy a repast was offered to its participants.

On December 19, the Feast of St. Nicholas, and on December 21, the 26th Sunday after Pentecost, His Grace Kliment conducted divine services in St. Nicholas' Cathedral Church in New York.

## In Memoriam

Archimandrite Vissarion (secular name, Vasiliy Stepanovich Matichin), a father confessor of the Kursk Diocese, passed away on February 20, 1987.

He was born on December 29,

1923, in the village of Kolochava in Transcarpathian Region. From 1945 to 1947 he served in the Soviet Army; he was wounded, and was decorated with orders and medals.

In 1948 he joined the fraternity of the Trinity Skete which is located near the town of Khust in the Transcarpathians. Professed in 1950. Later that year he was ordained hierodeacon, and in



1953—hieromonk. From 1953 to 1955 he served in parishes in the Transcarpathian Region. After finishing the Moscow Theological Seminary in 1959 he served in parishes in the Tula and Voronezh Dioceses, and beginning in 1961—in the Ascension Cathedral in the town of Elets, Lipe茨k Region. In 1983 he superannuated for reasons of health. However, whenever his health permitted, he returned to pastoral service. Thus, for several months Archimandrite Vissarion was a cleric in the Kostroma Diocese and, from February 1985 until his demise, he was a father confessor of the Kursk Diocese, and conducted divine services in the Cathedral Church of St. Sergiy and of the Kazan Icon of the Mother of God in Kursk.

Father Vissarion was known for his kindness, humility and optimism. An amicable smile always shone on his face. His corporal maladies notwithstanding, Archimandrite Vissarion was always ready to fulfil any ecclesiastical obedience. He was loved by the supreme authority, brethren and the flock.

For his zealous service of the Church of Christ, in 1981 he was awarded the right to celebrate Divine Liturgy with the Holy Doors open, up to the Lord's Prayer.

Before the demise of Archimandrite Vissarion Archbishop

Yuvenaliy of Kursk and Belgorod administered Holy Unction to him, heard his confession and gave him Holy Communion.

Funeral service in the Cathedral of St. Sergiy and of the Kazan Icon of the Mother of God was conducted by Archbishop Yuvenaliy, assisted by clerics of the diocese. A funeral oration was delivered by him as well.

Archimandrite Vissarion was buried near the Church of the Protecting Veil in the village of Pokrovka, Belgorod Region.

**Vladimir Afanasyevich Nekrasov**, former docent at the Leningrad Theological Academy, passed away on March 8, 1987, in the 95th year of his life.

He was born on July 24, 1892, in the village of Nizhnyaya Vodlitsa, Lodeinoe Pole Uezd, Olonets Gubernia (now Vologda Region), into a large family of a village priest. He finished the Petrozavodsk Theological School, the Olonets Theological Seminary, and in 1917—the Petrograd Theological Academy with the degree of Candidate of Theology for his essay "The Problem of Life and Death in the Works by L. N. Tolstoi".

In December 1917 he was in civilian service, and in December 1918 he joined the Red Army as a volunteer. After demobilization in 1922 he engaged in pedagogical work in the schools of the Leningrad Region.

He participated in the Great Patriotic War.

In 1948, after the rebirth of the theological schools in Leningrad, V. A. Nekrasov was appointed library head in them, a teacher of Church Slavonic at the seminary and a docent at the department of church archaeology at the academy. V. A. Nekrasov's talent revealed itself in his teaching of church archaeology. He prepared a school handbook on this subject. Aside from reading lectures, he delivered papers devoted to the work of outstanding artists, namely Andrei Rublev, V. M. Vasnetsov, I. E. Repin, Raphael and Leonardo da Vinci; he arranged excursions for his students to the arts museums of Leningrad and acquainted them with the architecture of the city's churches. A spiritual impetus to his work as a researcher was imparted by the opening in 1957 and the subsequent restoration of the Cathedral of the Holy Trinity of St. Aleksandr Nevsky's Lavra, an outstanding 18th-century monument of Russian architecture.

In 1958, at the annual convocation at the Leningrad Theological Academy and Seminary Vladimir Afanasyevich delivered a paper entitled "The Cathedral of the Holy Trinity of St. Aleksandr Nevsky's Lavra", and already superannuated, in 1976, prepared and handed to the LTA library a large study devoted to the architecture and painting of the cathedral. A number of articles by V. A. Nekrasov have been published in *The Journal of the Moscow Patriarchate*, two of them describing Leningrad cathedrals: the Cathedral Church of the Epiphany and of St. Nicholas (1960, No. 12), and the Cathedral Church of Prince St. Vladimir (1961, No. 6).

In June 1970 the officials of the Leningrad theological schools honoured the petition forwarded by Vladimir Afanasyevich that he be released from his lecturing duties for reasons of health. However, even though he was



superannuated, he did not abandon scholarly work and maintained close contact with the academy.

V. A. Nekrasov went down in the annals of the Leningrad Theological schools as a pupil of his outstanding teacher—Professor Emeritus N. V. Pokrovsky († March 8, 1917), a prominent expert on Christian art.

The deceased was one of those who effected the spiritual and theological continuity of the Petrograd and Leningrad theological schools.

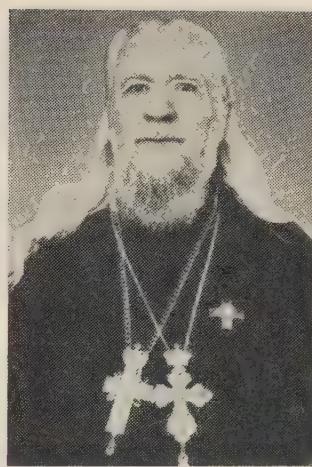
Funeral service was conducted in the Academy Church of St. John the Divine by Archpriest Vladimir Sorokin, the dean of the Cathedral of the Epiphany and of St. Nicholas in Leningrad (now the rector of the Leningrad theological schools), and the clerics of the Leningrad Diocese.

Archpriest Vladimir Afanasyevich Nekrasov was buried at the Kovalyevskoe Cemetery near Leningrad.

Archpriest VLADIMIR SOROKIN

Archpriest Nil Fedorovich Ryasensky of the Alma-Ata Diocese, dean of the Church of the Protecting Veil in the city of Dzhambul, passed away on March 15, 1987, after a lengthy illness.

He was born on February 24, 1906, in the town of Ostashkov, now Kalinin Region, into the family of a priest. As a youth he performed the duties of a psalm-reader in the Church of the Resurrection in his home town. He finished a theological and pasto-



His Grace Evseviy and Archpriest Boris Kinyak a cleric (now dean) of the Church of the Protecting Veil.

Archpriest Nil Ryasensky was buried at the cemetery in Dzhambul.

Protodeacon Iannuary Petrovich Demin of the Bolshaya Okhta Church of St. Nicholas in Leningrad, died suddenly on March 22, 1987.

He was born on February 3, 1929, in Leningrad into the family of an office worker. From his youth he had a love of prayer and God's church. In 1947 he entered the Leningrad Theological Seminary. In 1950 he was ordained deacon and served in parishes of the Leningrad Diocese. From 1966 until his demise he served in the Bolshaya Okhta Church of St. Nicholas.

The earthly path of Father Iannuary came abruptly to an end. On the eve he officiated at All-Night Vigil and the bearing forth of the Holy Cross, and at Divine Liturgy on the Sunday of the Veneration of the Holy Cross the brethren of the church and the parishioners were already praying for the repose of the soul of the departed clergyman.

Funeral service in the Church of St. Nicholas was conducted by His Grace Archbishop Nikon (formerly of Kaluga and Borovsk), assisted by the clergy of the diocese. Numerous parishioners gathered to pay their last respects and see him off on his final journey.

Protodeacon Iannuary Demin was buried at the Bolshaya Okhta cemetery in Leningrad.

ral school and in 1929 was ordained presbyter to serve in the Church of the Resurrection in Ostashkov. From 1953 to his death he was the dean of the Church of the Protecting Veil in Dzhambul.

Father Nil was a devout pastor and was loved and respected by all. Archpriest Nil Ryasensky's zealous service of the Church of Christ was marked by many church awards, including the Orders of St. Vladimir, 2nd and 3rd Classes, and of St. Sergiy of Radonezh, 2nd and 3rd Classes. In 1978, in connection with the 25th anniversary of his service as dean of the Church of the Protecting Veil in Dzhambul, the right to wear a second ornamented pectoral cross was conferred upon him by His Holiness Patriarch Pimen.

Funeral service in the Church of the Protecting Veil was conducted by Bishop Evseviy of Alma-Ata and Kazakhstan, assisted by the clerics of the diocese. A funeral oration was said by



## On the 23rd Sunday After Pentecost (Lk. 8. 26-39)

In the Name of the Father and of the Son and of the Holy Spirit

When the Saviour with His disciples arrived at the country of the Gadarenes and cured the man possessed by demons, it became evident to everybody that the Lord's power was superior to the power of darkness. It would therefore seem that the inhabitants of the Gadarenes convinced of the miraculous power of grace sent down by Jesus Christ would recognize Him as the Messiah, believe in Him and beg Him to remain with them to heal other sick and suffering people. But what took place was quite the opposite. As it says in the Gospel, *the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear* (Lk. 8. 37). The Lord had expelled a legion of devils out of the man who had been suffering great torment when he was possessed by the powers of darkness, nevertheless the inhabitants of the Gadarenes begged Him to leave their region.

It should be mentioned here that the fear was not caused by repentance after realizing their guilt in the sight of God, for such fear induces one to seek a meeting with the Saviour and not retreat from Him; it was not fear born of humility as the Apostle Peter was gripped by, when he asked the Lord to leave the boat as he considered himself unworthy to be near Him. He fell at the Saviour's feet and said: *Depart from me; for I am a sinful man, O Lord* (Lk. 5. 8).

The inhabitants of the Gadarenes learned that the legion of demons tormenting the man had entered into the swine and the entire herd had drowned in the lake (Lk. 8. 33). Some feared further loss of property, others being conscious of the presence of the Omnipotent and Omnipotent Lord, Who has power over the powers of evil, feared His insight, whereby He could see their sins, and His Divine Power capable of punishing them for crimes committed.

We are not given to know why the Lord allowed the evil spirits to enter into the animals instead of sending them for eternity into the nether world from whence they could never again harm men. This is a mystery of Divine Wisdom hidden from us.

It is enough for us to realize that the powers of evil are not completely destroyed and are still rife in the world. That is why their very number should keep us from carelessness and awaken us to spiritual vigilance and perfection. When a Christian knows that there are many temptations in the world he will not be absent-minded, negligent and idle, but through constant struggle with temptation strengthen himself on the path of good.

The Apostle James says the following about the benefit of struggling with temptations: *My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire* (Jas. 1. 2-4). Each of us has experienced the fruit of this truth: anyone who has overcome at least once, an inclination to sin knows how beneficial such victory is for the soul. But even if we do fall into sin it should also teach us humility for the very awareness of sinfulness rouses us to regard ourselves soberly, lessens pride and self-assurance and awakens hope in God's help, which leads us along the path of salvation.

The inhabitants of the Gadarenes did not wish to change their sinful way of life, which would have been surely demanded of them if they had resolved to follow the teaching of the Saviour. For the same reason the Scribes and Pharisees were merely angry and irritated upon hearing the words of the Lord. Darkness is the opposite of light and vice of virtue. *What communio hath light with darkness?* (2 Cor. 6. 14) *For every one that doeth evil hateth the*

*light, neither cometh to the light, lest his deeds should be reproved* (Jn. 3, 20).

Heeding this Gospel passage we cannot but note that in our daily lives we do not often meet people burdened so heavily with such wicked ailments. Yet we should not doubt the existence of the powers of darkness, and if their action is almost unnoticeable among men, it only means that the Prince of Darkness, the Devil, does not find it necessary to manifest himself overtly since we do things pleasing to him anyway. For it is precisely when we sin that we are serving the Devil, for where there is sin there is the Devil also and this is what the Apostle and Evangelist St. John the Divine says in this connection: *He that committeth sin is of the devil* (1 Jn. 3.8).

The Lord cured the possessed one and similarly by ascending Golgotha He healed with His Most Pure Blood the whole of mankind and cures each one of us our sinful passions in the Sacrament of Holy Baptism. That is why we must constantly keep before our spiritual eye the example of the cured man, who was healed by the Saviour from a grave ailment and in gratitude to Him he wanted to follow after Him wherever He went. The Lord, however, not only healed the possessed one but made him His co-worker, sending him out to proclaim the good news of complete healing and call people to spiritual purification. That is why every Christian who partakes of Divine Grace must constantly bear witness in the world to the salvific truths of Christ's teaching.

People possessed by sinful passions, which often turn into grave ailments, are not only around us. Each of us knows of such vices as pride, malice, vanity and many others the name of which is legion. If we heed the voice of our hearts and look deeply into our souls we shall find similar vices there too.

It is important to understand that the Lord came down to Earth not merely to deliver mankind from physical ailments and sorrows. The Saviour offers us something more than deliverance from temporal misfortunes. He grants us deliverance from eternal torture, healing not only of bodily ills, but spiritual. But do all welcome with

joy the Physician of the soul and body? The Christian knows that spiritual cure is incomparably more important than that of the flesh, and the blessings of heaven more valuable than earthly; but too often we are blind and foolish and do not want to sacrifice visible blessings to acquire treasure in Eternal Life. Each of us must put the question to himself: Do I want to be rid of the power of sin and passion at the cost of part of the worldly blessings? Each must ask this question and answer it truthfully. And if the inner voice tells us that we do not have strength to part with sinful habits and passions, then our lot will be worse than that of the inhabitants of the Gadarenes: they only asked the Saviour to leave them while we, because of our spiritual blindness, may begin to murmur against the Lord. Then it will be evident that we do not love God but the world and its enticements, and instead of filial love we are filled merely by a slavish love of self.

The Gadarenes' inhabitants serve as a graphic example of negligence about one's salvation. They were called to believe in Jesus Christ and gain hope for eternal salvation, but they evaluated the herd of swine higher than the human soul and behaved as if Jesus Christ the Source of All Good did not have the power to reward them with eternal goods to replace their temporal losses. *For what is a man profited, if he shall gain the whole world, and lose his own soul?* (Mt. 16. 26).

The Church of Christ guards us against the acts of evil powers, but if any Christian through hard-heartedness commits a grave sin, then as a dire means the grave sinner may be excommunicated from the Church. Thus, for instance, when St. Paul learned that among the Corinthians there was a grave sinner he decided to deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus (1 Cor. 5.5), that is to say, to make the man through torment and suffering reconsider and leave off sinning. The Lord through His mercy helps us to resist the vile powers of evil and submit to the voice of the angel of peace, the good mentor and guardian of our souls and bodies. The Church of Christ is always ready to come to the aid of a penitent

sinner and grant the grace of the remission of sins to those who call upon the Lord with hope. For even the mere pronouncing of the Name of Christ with faith and reverence is an effective power against the Devil, against any evil, dominant in the world.

Let us therefore, dear brothers and sisters, pray with greater zeal and con-

stantly cleanse our souls with the grace of penitence for this will give us assurance that the Lord will come to us, will not abandon us in our infirmity, and will save all of us who, with faith and love, come to Him. Amen.

*Archimandrite AVGUSTIN,  
Docent at the LTA*

## The Foolish Rich Man On the 26th Sunday after Pentecost

Dear brothers and sisters, in today's Gospel lesson (Lk. 12. 16-21), we hear the parable of the so-called foolish rich man. It tells of a man who became so rich that he did not know where to keep his wealth, his abundant harvest, and so he said to himself: *I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God.*

Dear brothers and sisters, this parable is remarkable in two respects. First of all it describes very well the nature and inclinations of man. Indeed, when men are in need, when they are hard up, they endeavour with all their might to improve their lot. But as soon as their lot improves even a little, men, practically everyone, without fail, become optimistic, self-assured, and begin striving after greater wealth. The entire history of mankind is nothing else but the destruction of old granaries and the building of new ones. The whole history of human society basically consists in the fact that men destroy what was built before them in the hope of building better, richer, and stronger, to last longer. But the granaries built by them also become old with time. For new social forms arise to take their place and new generations destroy the heritage left them in order to create a more stable society with greater abundance of wealth. And one asks: will

the time ever come when mankind achieves stable forms of earthly existence?

The answer to this question may be found in the conclusion of the parable where the Lord explains that man's goal is not only to gather wealth for himself, but to be *rich toward God*.

And what does *rich toward God* mean, dear brothers and sisters? As a rule when we speak of this parable our attention is focused principally on the fact that one must not acquire much property, excessive riches, must not fall into the lust for gain. But this is not the only point. The Lord preached something more important, the need to be *rich toward God*. But did we ever ponder over what this means, dear brothers and sisters?

We may possibly think that we are *rich toward God* because we believe in the Holy Trinity, confess the Lord Jesus Christ, are devoted to Him—go to church, attend all the services, observe fasts, know the prayers, know how to lead a pious life, and are trying to walk accordingly in life. Does this mean that we are *rich toward God*? Not quite, dear brothers and sisters. The external forms of pious life—prayers, feasts, fasts, observance of all Church rules and customs—are indeed very necessary, salutary, and beneficial, but for whom? For us, not for God. What are they for? For our perfection, God does not need them since He is All-Perfect.

What does *rich toward God* mean? It means to become like God. It means to have in life, in one's character, in our actions and deeds features similar to God's properties. Of course, bet-

ween paltry man and God there is an unfathomable abyss. God is absolute perfection, we are merely limited spiritual and corporeal beings. This is indeed so, but the Lord Himself says: *Be ye therefore perfect even as your Father which is in heaven is perfect* (Mt. 5. 48). It means that we can and must imitate God, we can and must become more and more perfect.... Of course, we shall never achieve that degree of perfection which is characteristic of God or of those around Him—the great saints, Angels, Archangels, Cherubim and Seraphim, the holy members of the Church together glorifying God. Perhaps we shall never attain complete likeness to God, but we are on the way to this perfection. To be *rich toward God* means to develop in oneself those features and qualities which are inherent in God.

God is absolute Love. We cannot have absolute love inasmuch as we are limited beings. But we may become like God by loving our neighbour and through this gain love for God, because love of God is attained only through love of one's neighbour. There is no direct, abstract love of God, love for God manifests only through our relations to our neighbour, to other people. Love for God and love for man are inseparably linked. There cannot be, for instance, love of one's neighbour without love for God. If anyone does not know God, but loves his neighbour, he instinctively loves God, even when he denies Him. If he knows God and loves Him, he must love his neighbour too, that is, any other person. God is Love and we may be *rich toward God* only by growing rich in love.

God is absolute Good. We can never achieve the degree of God's goodness, but we are on the way to this perfect goodness. We may do good deeds here on Earth, be kind and responsive to people, and by growing rich in goodness, be *rich toward God*.

God is absolute Mercy. He is merciful to all even to the most desperate sinner. We do not possess this perfect Divine Mercy, but we are called to show mercy and charity to our neighbour and in this way may become *rich toward God*.

God is absolute Truth and Light. We shall never know everything absolutely nor comprehend the whole truth, and

we cannot be the source of absolute light, but we may become a reflection of His Truth, a reflection of the Divine Light. In relation to other people we may become a source not of gloom, malice, darkness, ignorance and superstition, but a source of light, joy and of all that is bright and true, which Christ's teaching carries within. Through us the Light of God may shine according to the words of the hymn: "And Thy light, O Lord, has been marked upon us, who with knowledge sing Thy praise: Thou hast come, Thou art made manifest, the Light that no man can approach" (kontakion of Epiphany).

In this way we can and must implement here on Earth what is characteristic of God: possess love, do good, radiate light and truth, carry enlightenment, joy and all kinds of blessing to our neighbour and to all men in general. This is what is meant by being *rich toward God*. And if we ourselves shall be a reflection of the Divine Light and Truth and serve as a source of all that is good for others then the divine services of our Holy Church, whose members we are, the beauty of the temples, ecclesiastical joy, the music, singing, prayers and fasts, all our beautiful, bright and good customs, will become a revelation of our inner content, our inner richness in God. Then our outer piety will be natural, salvific and essential.

The meaning of life of each personality, the meaning of life of our families, friends, relatives, of society, the whole of humanity, consists of the fact that we must kindle and perfect in ourselves the feelings of love, goodness, righteousness, beauty, mercy, light, and truth—real, creative and constructive good. If humanity—believers or non-believers—follow this path they are *rich toward God*, even if they do not recognize God. Because they acquire those features which are characteristic of God, they attain the likeness of God. Then only may we hope that the Lord will not say to us and the whole of mankind: *Thou fool, this night thy soul shall be required of thee* (Lk. 12. 20). But thus will it be with each of us who gathers only for himself and does not become *rich toward God*; who considers himself the focal point round which everything rotates. When men get out of this vicious circle of serving only

themselves and begin to direct their activities to the service of others, the service of real, absolute values and ideals, then will each of us, society and humanity, indeed become *rich toward God*.

This is just the example set by the saints of how to become *rich toward God* and not in oneself. One such example, the freshest, the newest, and a real example of sanctity, is set by a great saint of our land, Metropolitan Innokentiy of Moscow. I shall not recount here his good acts. It may be and should be the subject of a special sermon or homily. I would like to mention only the fact that he belonged to those people who actually placed themselves at the service of others. He was just an ordinary and unknown priest such as were many in Russia in the 19th century. At that time, the Russian Church was sending a missionary to America, but none wanted to go, the clergy avoided this as the most dire punishment; and then a humble priest, with nothing special to distinguish him from others, Ioann Veniaminov who had a large family—wife, children and mother—offered to go and serve others. He became the famous missionary of Kamchatka, Alaska and the entire western coast of America down to San Francisco.

In the West, missionaries are trained for years, but he was hardly prepared for this most difficult apostolic feat. However, burning with love to serve men, he selflessly devoted all his strength to the unfortunate people who were still standing on the primitive stages of historical development, the natives of America. He served them with love and illumined them with the light of the Gospel faith; he taught them

Divine Wisdom and healed their physical and spiritual ailments; he became their closest friend and brother. His mission was of great importance. Many tribes inhabiting the western coast of America were converted to Christianity and became Orthodox.

When his wife died, he was recalled to Moscow and was consecrated bishop of those parts. Subsequently, the glory and halo of sanctity surrounding him brought him to the Moscow See, which he occupied eleven years, up to his death in 1879.

Dear brothers and sisters, the Russian Church canonized Innokentiy and proclaimed him a new saint of God at the request of those Orthodox people who are living today in America and are gathering the harvest of his sanctity and missionary labour, as well as in exhortation and help to all of us.

The time will come, I do not know whether in our days or not, but it will come, when the Russian Church will be glorified with thousands, tens of thousands of new saints, who had served God and men, who confessed Christ and were *rich toward God*, not gathering into their own granaries. This shall be, dear brothers and sisters. That is why we, who are living today at this time of extraordinary sanctity, confession and feats of witnessing Christ, should remember that we are called upon above all to serve men, to love men, to sow goodness and righteousness, beauty and light in the hearts of others; for this, we ourselves must be bearers of all that is good and holy. We must endeavour to become like God, to be *rich toward God*. Then our wonderful and beautiful outer piety will be a reflection of our inner mood. Amen.

Protopresbyter VITALIY BOROVOI

# For the Peace of the Whole World

*Blessed are the peacemakers: for they shall be called the children of God (Mt. 5. 9).*

The Risen Christ greets His disciples with words of peace. Peace was also the subject of His talk before He parted with them on the eve of His Passion. *Peace I leave with you, my peace I give unto you* (Jn. 14. 27), Christ said. Through the very repetition of the word *peace* Christ showed once again how important the state of peace is. Indeed, what inner sensation of joy, what consolation can be higher, deeper and purer than the state of peace?! Is it not the greatest blessing when a person has peace in his soul and peace in his family, and when the spirit of peace reigns in the world around him? What force is more powerful, more fruitful than the force of peace? What structure of life, what law and order is more viable and universally applicable than the order of peace? That is why supplications "for the peace of the whole world" and mentions of it and appeals to it: "Peace be unto you all", "Peace be unto thee" are so frequent in divine services and church prayers.

But what is the peace with which Christ greets His disciples and for which the Church prays? Is it the peace about which the foes of peace say: in order to preserve peace, prepare for war? No, such peace is based on mutual mistrust of people, concealed malice and suspicion. Is it the peace which forces nations to keep millions of fighting men under arms and to devise deadly nuclear monsters, whose vile breath can take millions of human lives in a matter of seconds and destroy the most solid strongholds of cities and all life on our planet? No, it most certainly is not! This is the bloody way; it is not peace, or even a resemblance of it, for only evil walks calmly along the bloody way.

*My peace I give unto you* (Jn. 14. 27), Christ the Saviour says, *that ye love one another* (Jn. 13. 34). Thus, the foundation of peace is charity, which *seeketh not her own, rejoiceth not in iniquity, but rejoiceth in the truth; which thinketh on evil, is not easily provoked, but suffereth long and is kind, enviyeth not, vaunteth not itself, is not puffed up* (1 Cor. 13. 4-7).

The cause of peace is the cause of the entire Orthodox Church, for, according to the commandment of Christ the Saviour, *peacemakers... shall be called the children of God* (Mt. 5. 9). And this commandment is particularly close to us, inhabitants of our boundless and fervently beloved Motherland, which in the not too distant past lived through the gruelling years of the Great Patriotic War. Remembering it, we must all vigorously struggle for peace and make whatever contribution we can to promote peace on Earth.

It is our profound conviction that passiveness in the matter of preserving peace is dangerous and that being bystanders spells indifference to the lives of the generations to come.

But how can one remain indifferent in the knowledge that in individual parts of our planet the enemies of peace talk about peace and at the same time wage wars and kill civilians, sparing not even small children. Do parents give a child life just to have it become a victim of a deadly evil?!

Christians peace champions! Let us enhance our common prayers to the Creator of all; may He enlighten those who sit in darkness and in the shadow of death; let God arise in all human hearts, let His enemies be scattered. Amen.

*Archpriest NIKOLAI SHOSTAK*

# PEACE MOVEMENT

## CHURCH FOR SOCIETY

### World Forum of Women

Moscow, June 23-27, 1987

### Greetings to the World Congress of Women

To Mrs. Freda Brown,  
President of the Women's International Democratic Federation  
Dear sister,

On behalf of the Russian Orthodox Church I cordially greet all the participants in the World Congress of Women. All men of good will are concerned today with the lofty and noble goals of the congress; among the problems being discussed the most important is the preservation of life on Earth and making it more just. We rejoice that the delegates of our Church are taking part in the congress, effectively sharing in the effort to preserve the sacred gift of life.

With the best wishes for success in your labour.

PIMEN, Patriarch of Moscow and All Russia

June 26, 1987

### At the World Congress of Women

More than 2,800 women delegates from 154 countries, representatives of various nationalities and various international organizations gathered in Moscow for a World Congress of Women held on June 23-27, 1987. Its motto was "Towards 2000—without nuclear weapons. For Peace, Equality and Development."

The forum was sponsored by the Women's International Democratic Federation, the world's biggest international body of its kind, representing 139 national organizations from 121 countries.

The congress was called to promote contacts and cooperation among women in various parts of the world and step up their concerted effort for peace and against the nuclear menace, for the survival of mankind, for the equality of all people on our planet and for the happiness of children.

The main work of the forum was conducted in eight commissions:

1. Women for peace and disarmament, 2. Women in society, 3. Women and work, 4. Women, children and families, 5. Women's involvement in the struggle for national liberation, independence and self-determination, 6. Problems of development and women, 7. Women and education—Mass media and women, 8. The role and cooperation of NGO's in implementing the Forward-Looking Strategies adopted in Nairobi by the UN World Conference of Women.

And there were also discussion centres, working groups, meetings of solidarity and special

meetings to discuss such issues as environmental protection, the impact of new technologies on the position of women, problems of young women, the life of women in socialist countries, religious women for peace, protection of motherhood and health care, life of immigrant women and racial discrimination in the West, trade union movement and so on.

These themes were selected at consultations in various countries held in preparation for the congress with the assistance of various international organizations, including the Christian Peace Conference which sponsored a preparatory consultation of religious women in Prague, Czechoslovakia, in March 1987.

The religious participants in the congress were given an opportunity to organize a working group of their own and what was called a "religious room" for prayer, meetings and discussions. There was a photo exhibition there covering the life of religious associations in the Soviet Union. One could also get religious publications there, including books, pamphlets and journals. There were shows of documentaries about the life of religious communities in this country and the International Forum "For a Nuclear Weapons-Free World, For the Survival of Humanity" held in Moscow in February 1987. Congress participants had meetings with women from Moscow religious communities and attended services in Moscow churches. The "religious room" was decorated with a big poster depicting "The Tree of Hope and Happy Future" blooming with



Participants in the international congress during the Peace Walk in Moscow

many flowers, framed in which were photographs of children of the participants. "The Tree of Hope and Happy Future" symbolized the confidence of the participants that their work for peace would yield the fruits of friendship, happiness and international mutual understanding.

The theme of the religious group meetings was "How my faith inspires me to work for peace and justice".

Represented at the congress were many international, national and regional religious organizations, including the World Council of Churches, Christian Peace Conference, Conference of European Churches, Ecumenical Forum of Christian Women of Europe, Pax Christi International, Asian Buddhist Peace Conference, Conference of Christian Women of Latin America and the Caribbean, Lutheran World Federation, Baptist World Alliance, World Young Women's Christian Association, Asian Conference of Church Women, Buddhist Women Association of Nepal, Organization of Catholic Working Youth in Austria, Christian Peace Society of Norway, Christian Social Association in Poland, CPC Branch in West Berlin "Hendrik-Kraemer-Haus", Women's Organization of the Evangelical Church in West Berlin, Organization of Democratic Christian Women of Argentina, Women's Organization of the Methodist Church of England, the Church of Scotland, Peacemaking Service of Christian Women in the FRG, Women's Organization of the Protestant Churches in Hessen-Nassau (FRG), Christians for Disarmament (FRG), Church Women United in the USA, Women's Organization of the Presbyterian Church in the USA, Organization of Clergy and Laity (USA), Bahai Creed Organization (USA), Women's Organization of the United Methodist Church of the USA, Women's Association of the Presbyterian Church of the USA, the Church and Society Committee in the USA.

The Christian Churches of the Soviet Union were represented by N. S. Bobrova, O. V. Ganaba and M. V. Bobrova (Russian Orthodox Church) and V. I. Kadaeva (All-Union Council of the Evangelical Christians-Baptists).

The opening ceremony of the World Congress of Women took place on June 23 in the Grand Kremlin Palace of Congresses, and the opening address was presented by the President of the Women's International Democratic Federation, Freda Brown. She stressed that the mounting threat of nuclear war has brought to life a mass movement of peace champions in which women have a prominent part to play. She also stressed the vital importance for the destinies of mankind of the Soviet peace initiatives, especially the programme of building a nuclear-free world by the year 2000.

The delegates were then addressed by the General Secretary of the Soviet Communist Party Central Committee, Mikhail Gorbachev. He said that the congress provided an impressive manifestation of the growing awareness of people in various countries of their personal involvement in world developments. The Soviet leader stressed that the international movement of women had notably strengthened the potential of peace and goodwill. Its voice is heeded in the world, and it has become a tangible political factor. Women, destined by nature to preserve and sustain the human race, have emerged as the most unselfish, dedicated and numerous champions of the cause of peace.

Deputy Secretary-General of the UN, Mrs. M. Anstee, read out a message to the congress from the UN Secretary-General Dr. Javier Perez de Cuellar, and there were also messages from Mrs. Margaret Papandreu, President of the Union of Women of Greece, head of the International Liaison Committee "Women for the Meaningful Summit"; Mrs. Euhenia Mar-

tinez, President of the Latin American Association of Women for National Independence and Economic Integration, Mrs. Aruna Asaf Ali, Vice-President of the WIDF and honorary President of the National Federation of Women of India.

The Executive Director of the "Children as Peacemakers" international organization, Mrs. Patricia Montandon, ascended the platform surrounded by children from India, Kenya, Mexico, Norway, the USSR, the USA and Japan. She called on the participants to pool their efforts for a happy future for children, which is the supreme duty of all women on this planet. After that to the playing of Schubert's "Ave Maria" by young violinists, two huge scrolls were brought into the conference hall bearing the names of children victims of fascism, racism, genocide, apartheid and the A-Bomb attacks on Hiroshima and Nagasaki.

Following a series of consultations with representatives of various organizations, movements, groups and outstanding figures in the women's movement, the congress elected Freda Brown (Australia) President of its Committee. Z. P. Pukhova (USSR) was elected its vice-president and M. Vire-Tuominen (Finland) its General Secretary.

The opening was followed by days of intensive work in the commissions, working groups and discussion centres.

On June 24 in the afternoon, there was a meeting of the religious working group (Moderator Mrs. Adrienn van-Melle Hermans, the Netherlands) which opened with the singing of hymns by the participants and a silent prayer. Taking part were more than 220 women from various countries and faiths, including Mrs. Freda Brown. Addressing the participants, N. S. Bobrova of the USSR described the activities of the Churches and religious associations in her country for the benefit of social progress and dwelt on their contribution to the cause of universal peace. General Secretary of the Buddhist Association of Women of Nepal, Mrs. B. Bagracharia, spoke of the great desire for peace on the part of Buddhist women who also strive for equality, an end to human suffering, poverty and disease.

During the discussion that followed, the participants stressed the importance of joint action in order to rally the efforts of all progressive mankind for the cause of universal peace, complete disarmament and prevention of a nuclear catastrophe, elimination of every kind of oppression, discrimination, racism and apartheid and the establishment of a new world order based on full mutual understanding and confidence, good-neighbourliness and love. All the speakers agreed that life is a sacred gift from God which should be cherished, maintained and safeguarded.

Proceeding from the concept of liberation theology, Latin American participants specially stressed the fact that peace could only be attained through the struggle for justice and the liberation of oppressed nations.

Participants from Asia, Africa, Europe and other continents stressed the importance of realizing the importance of the peace movement and shared views on the activities of their Churches, religious associations and women's organizations working for peace with justice on Earth. They also spoke of how their faith makes them more actively involved in the work for peace.

Speakers at the session also stressed the importance of curbing the arms race and the impermissibility of deploying new weapons systems

in space. They voiced their determination not only to discuss problems involved in the preservation of world peace at the national, regional and international levels, but also take concrete actions for this cause. Speakers noted the growing experience of the religious movement for peace, stressing that the programme for saving world peace united the followers of all religions and all people of goodwill, both religious and non-religious. Its ultimate success depends to a very large extent on their solidarity, cohesion and unity.

Members of the religious group expressed confidence that the congress would become an important step towards the implementation of the set objectives for improving the position and the living conditions of women throughout the world, would help promote the unity of the steadily growing women's movement.

June 26 was set aside on the congress agenda as Day of Moscow. In the morning the participants toured its factories, pre-school and medical centres, research institutes, public service facilities and cultural establishments. They got acquainted with the work of women's councils in 30 Moscow districts.

In the afternoon, the participants gathered at Oktyabrskaya Square in front of the Lenin Monument. From there they marched with the singing of folk songs and carrying posters calling for peace to the Fountains' Square of the Gorky Central Park for an anti-war rally which was also attended by thousands of Muscovites. Among the speakers was Chairman of the Moscow Council of Women, A. A. Nizovtseva, the WIDF President Freda Brown and many Soviet and foreign participants.

Later that day the participants planted trees in an Alley of Friendship stretching over a distance of six kilometres along the Vernadsky Prospekt.

On June 27, there was the closing plenary session of the congress in the Grand Kremlin Palace of Congresses. It was opened by Chairman of the Committee of Soviet Women, Z. P. Pukhova, who reviewed the work done.

The participants were addressed by the Chairman of the non-aligned movement, the Zimbabwe Prime Minister, Mr. Robert G. Mugabe who specially travelled to Moscow for the occasion. He



Representatives of the Russian Orthodox Church visiting an exhibition arranged for the participants in the World Congress of Women in Moscow

dwell on vital international problems, stressing the desire of the Soviet Union to reach agreements on strategic arms limitation and extending nuclear-free zones in various parts of the world. He called upon all progressive organizations on the planet to come out against racism and genocide.

Read out to the participants were numerous messages of greeting to the congress from heads of state and government leaders, prominent political, public and religious figures, including His Holiness Patriarch Pimen of Moscow and All Russia.

Summing up the work of the congress, Mrs. Freda Brown said she was hopeful that its appeal for international solidarity in the struggle for peace would be heeded by all nations on the planet.

After the forum was closed the participants were entertained at a special concert and a reception was given in their honour.

In conclusion, I would like to stress, as a re-

ligious congress participant, that in the face of the mounting nuclear menace no woman in the world can remain indifferent to the future of her home and her children. Millions of women in the world are becoming increasingly aware that the military threat obstructs the struggle for equality, national independence, economic and social progress. At the same time we are also aware of a reality of a different kind, of the mighty public anti-war movement and the mounting international effort of women who can help avert a nuclear catastrophe and uphold peace, equality and national independence, make happier the life of all mankind. Working for peace is the common responsibility of people throughout the world, men and women in all age groups, people of all nationalities, races and faiths. To build a bridge of mutual understanding, confidence, friendship and love is no easy task, but we, religious women are ready to do all we can for this cause. And may God help us.

N. BOBROVA

## Bus Youth Peace Tour

A London-Moscow-London bus peace tour was undertaken by a group of young people under the auspices of the World Conference on Religion and Peace between July 17 and August 1, 1987. The participants made stops in Wissen (Federal Germany), Prague (Czechoslovakia), Oswiecim (Poland) and Minsk (USSR) to offer up prayers for peace, meet members of religious communities and exchange experiences in promoting religious peacemaking.

During their stay in Moscow, July 24-28, the young WCRP representatives visited the Department of External Church Relations of the Moscow Patriarchate, saw the sights of St. Daniel's Monastery, attended divine service at the Patriarchal Cathedral of the Epiphany and familiarized themselves with the activities of the various Churches and religious associations in the USSR.

A Journal of the Moscow Patriarchate correspondent spoke to Mr. Jonathan Blake, leader of the WCRP youth section and organizer of the bus peace tour. The transcript of the interview follows.

**Would you kindly tell us of this new form of religious peacemaking—the London-Moscow-London bus tour.**

Our peace bus journey covered people from as many different backgrounds as possible. We have twelve different faiths travelling together and from ten different nations on the journey. We were stopping in various capital cities and places of importance where we offered prayers from our different prayer traditions. And I hope this will help to build bridges of trust, bridges of friendship, bridges of love and understanding between faiths, between peoples and between nations.

**In the various countries on your itinerary you met with members of religious organizations, visited churches and spoke with local officials. Would you tell us about this in more detail?**

Our first stop was at a small war cemetery for Russian soldiers fallen in the 2nd World War at Wissen in Germany and we offered our first set of prayers for peace there; then we travelled to Prague where we had a very interesting two-day programme. Then we stopped at the fascist death camp Oswiecim where we spent really the whole of the day. We then mo-

ved on to Minsk and Smolensk. In Minsk we met one of the religious leaders at the Cathedral there and he talked with us at least for half an hour on the Orthodox Church's activities for Peace. We offered our own prayers at that place. And then in Moscow we have visited a mosque and had a talk with the imam, which was very interesting. We had a beautiful experience of the Jewish synagogue where we had a few brief words with the rabbi. And he invited a few people to go back this afternoon to talk with him, and meet the community.

**How do you assess the part played by religious young people in the fight for peace? What are the opportunities for their participation in the world-wide religious movement for peace?**

I think young people are fundamentally important in the pursuit of peace because of the fifty people travelling together many will become religious leaders or just community leaders in their own time. And I hope this will change their attitudes and perspectives of their work in the future. When they get responsibility and gain authority themselves, they will largely use it to foster a positive community and interreligious relationships and not just to foster some particular religious group.

**Will you say a few words about the peace tasks of religious youth in the context of the forthcoming 5th WCRP Assembly in Australia?**

Of course, the young will take a direct part in the Assembly. They are a dynamic and creative force capable of tackling creative projects calling for thought and imagination—projects which, we trust, can produce positive results. This might give encouragement to young people participating in the Assembly and they in their own localities right across the world will do many things for peace. But a lot of it depends on the authority figures behind it. So often authorities are just not willing to give the young people time or place in their work. I think that a lot more resources should be poured into youth initiatives and to young people, to listen to their unique contribution in the pursuit of peace and justice in the world.

**What do you think of the radical changes currently taking place in the USSR and widely**

associated with the concepts of "glasnost" and "perestroika"?

I think there is definitely a whole new atmosphere in the Soviet Union at the moment, and in most of our talks with the Soviet people we could find a new expectancy and a new hope within them and a great sense of excitement about the changes—the "glasnost", "perestroika". I hope that that will create a desire in people to reach out across national boundaries, to be excited about a possibility of meeting people from other countries, which, perhaps, has been difficult before. Walls are beginning to come down, and the more that happens, the better.

The last question. What are your personal impressions of your stay in Moscow?

Moscow is a beautiful city, beautiful in archi-

ecture. Many of the people here are very friendly. I think it takes some time for people from Western culture to understand the very positive advantages of a culture in a society which is different. Here you may walk along the street and see for yourself how clean they are, look at the achievements of a country which is so vast and to administer, you may go into the metro and see that there is no vandalism, that the society is ordered and functions efficiently in many of its ways. However, the discipline and the strictness and the authority, which is certainly more present here than in our own culture, might produce an impression on some people from the West which would not necessarily be positive.

M. SHCHERBACHEV

## Chronicle

**Appeal to the Nations of the World** spearheaded against the adherents of the arms race, was adopted on June 24, 1987, at a meeting of the clergy of the Kalinin Diocese. The speakers, Metropolitan Aleksiy of Kalinin and Kashin, superintendent dean of the Kashin District Archpriest Ioann Basyuk, and also Chief Presbyter V. A. Mitskevich, the representative of the Evangelical Christians-Baptists, who took part in the meeting, defined the tasks of Christians in preaching the Gospel of love and peace, and called upon all Christians to take energetic action aimed at eliminating the arms race and tension.

Addressing the assembly, Metropolitan Aleksiy said: "Especially in our day and age one cannot remain indifferent to the arms build-up, to the incessant intrigues of its adherents, who are whipping up the arms race and are bent on exacerbating tension in the world. It gratifies me as a participant in the Great Patriotic War and as your archpastor that you, like all the peace champions of the Earth who cherish the cause of international peace and security, always resolutely speak out in protest against those who again desire bloodshed and world domination. We believe in God's blessing for our peaceful labours, for they proceed from the depth of our limitless devotion to His will, from our aspiration to be bearers of divine love for each person. We have gathered today to put our signatures under the Appeal to the Nations of the World. You and I have just viewed museum halls attesting to the horror which war brought to our Motherland and to our people. May people never again know and experience this."

**An International Peace Cruise Down the Dnieper** took place at the initiative of the Soviet

and Ukrainian peace committees from August 10 to 11, 1987. Representatives of over 60 anti-war organizations and movements of the countries of Western Europe and North America and 140 Soviet peace activists took part in it.

Archbishop Agafangel of Vinnitsa and Bratsk participated in the cruise from the Russian Orthodox Church.

A seminar was the central event of the international meeting. It opened on July 31 in Kiev and was devoted to the 70th anniversary of Lenin's Decree on Peace.

The cruise itinerary included Kiev, Kaniv, Cherkassy, Zaporozhye, Odessa, Kherson and Novaya Kakhovka, where the guests took part in mass anti-war rallies and manifestations, visited work collectives, and viewed newly-erected buildings and historical monuments of the cities by the Dnieper and the Black Sea area. Furthermore, they held discussions on the topics: peace and disarmament, environmental protection, the Church and the peace movement, and the restructuring in the USSR.

During the cruise Archbishop Agafangel gave numerous interviews to Soviet and foreign correspondents on the life and peace efforts of the Russian Orthodox Church.

The joint peace action was held under the motto of struggle against the arms race and against the US administration's star wars programme—the so-called Strategic Defence Initiative, and for a complete ban on nuclear tests.

At the conclusion of the peace cruise its participants, including Archbishop Agafangel, were received in Kiev by President of the Presidium of the Ukrainian SSR Supreme Soviet V. S. Shevchenko.

## Vasil Levsky—Apostle of Freedom

On April 8, 1987, 150th birth anniversary of Vasil Levsky (monastic name, Ignatiy; 1837-1873), a great son of the Bulgarian people and one of the organizers of the national-liberation movement in Bulgaria, was marked at the Publishing Department of the Moscow Patriarchate. In his opening address Metropolitan Pitirim of Volokolamsk and Yuriev, Head of the Publishing Department, called the attention of the assembly to several landmarks in the age-old history of Russo-Bulgarian friendship when the destinies of our two peoples were closely intertwined: the broad-based support the Russians rendered to the struggle of the Bulgarian people against the Ottoman invaders, which concluded, thanks to the victory of the Russian army in the Russo-Turkish War of 1877-1878, in the establishment of an independent Bulgaria, and the decisive refusal of the Bulgarians to take part in any hostilities against Soviet Russia during World War II, which was reflected in the internal Resistance Movement against fascism. Today, too, the Russian and Bulgarian Orthodox Churches and the peoples of our two countries are united by the indissoluble bonds of fraternal love.

The solemn meeting at the Publishing Department was attended by representatives of the Embassy of the PRB in Moscow and by members of the press. A paper on the life and work of Vasil Levsky was delivered by Archimandrite Gavriil, representative of the Bulgarian Patriarch to the Patriarch of Moscow and dean of the Bulgarian metochion in Moscow.

\* \* \*

There are many glorious names in the history of the Bulgarian people. The name of Vasil Levsky, a great son of Bulgaria, is one of the most glorious.

Vasil Ivanov Kunchev—such is the real name of the Bulgarian national hero—was born on July 6, 1837, in the city of Karlovo into a craftsman's family. At the age of 14 he lost his father and was forced to help his family. He soon became a novice with his uncle, Hieromonk Vasiliy—a taxidiot\* at the Karlovo metochion of the Hilandari Monastery on Mount Athos. In 1855 his uncle took him to the city of Stara Zagora, where the youth spent

two years studying in a theological school. On December 7, 1858, in the Sopot monastery, Vasil took monastic vows with the name Ignatiy, and the following year he was ordained hierodeacon by Metropolitan Paisiy of Plovdiv. Thus began the ecclesiastical service of the would-be Apostle of Freedom. During his years at the monastery Hierodeacon Ignatiy studied theology and Church history, showing a particular interest in dogmatics and theological polemics with heterodoxy.

The 1860s witnessed an upsurge of the national-liberation movement in Bulgaria. In 1861-1862 one of its organizers, Georgi Rakovski (1821-1867) formed in Belgrade the 1st Bulgarian Legion—a voluntary detachment for armed struggle against the Turkish yoke.

At this historic time 24-year-old Hierodeacon Ignatiy made a seemingly unexpected decision: he left the monastery and went to Belgrade, where he entered Rakovski's detachment. He would later say the following about this: "I dedicated myself to the Motherland as early as 1861, to serve it until my death".

Ignatiy's step as a monk and clergyman was not a consequence of an internal split or a betrayal of his vows. Quite the contrary: it was the integrity of Levsky's nature that was the reason for this. For him, as well as many other Bulgarians who fully shared the destiny of their Motherland and their people, Bulgaria, at a time when Greece and Serbia had already attained freedom and the flames of popular uprisings were raging in Bosnia and Herzegovina, was a sort of "wartime" country that was awaiting immediate liberation from cruel foreign and heathen conquerors. During the years of popular struggle teachers, peasants, clergymen, craftsmen—monks and laymen—could be found in the ranks of the Bulgarian partisans and among the members of underground committees.

Soon after "Deacon Ignatiy", as he continued to sign his name, joined the Rakovski detachment, he and his comrades-in-arms engaged Turkish troops for the first time in open battle during the Serbian-Turkish conflict in Belgrade in 1862. During this first clash with the enslavers he won himself the historic name "Levsky" ("lionhearted") for his bravery and courage.

After the 1st Bulgarian Legion was disbanded Levsky returned to Bulgaria. He de-

\* Taxidiot — a monk who collects donations for his monastery.

voted the next ten years entirely to organizing the struggle for the liberation of his people. In 1866 he associated himself more closely with the revolutionary Bulgarian emigration in Romania, and in 1867 he took part in a campaign throughout Bulgaria as a standard-bearer in the insurgent detachment of Panaiot Hitov. Levsky could see for himself in practice that the Bulgarian national-liberation movement was suffering from dissociation and lack of strength. He proposed new tactics of struggle, namely, establishing an internal revolutionary organization that was to unite all liberation forces and all strata of the Bulgarian people for the purpose of preparing a nationwide armed uprising against Ottoman slavery. In 1868-1869 he made trips about the country in order to set up underground committees and revolutionary groups. Among the Bulgarians who joined the struggle and were energetic assistants of Levsky there were many representatives of the clergy: Hieromonk Matei Preobrazhensky, one of his close comrades-in-arms; Hegumen Gennadiy of the Dragalevtsi monastery, who concealed Levsky during his secret trips; Hegumen Makarios of the Troyanovo monastery, who was a vigorous member of the local underground committee, and many others. In setting up revolutionary groups, Levsky tried to have all social strata of Bulgarian society represented as extensively as possible in them. Intellectuals and clergymen normally played the leading role in the underground committees.

In the late 1860s-early 1870s Levsky together with other organizers of the Bulgarian national-liberation movement within the country and in emigration formed the Bulgarian Revolutionary Central Committee, which was to become the headquarters of the liberation struggle. He again travelled about the country, uniting the participants in the underground movement and forming new local committees.

In 1870-1871 Levsky compiled the draft charter of the national-liberation organization, whose goal was the overthrow of despotic Ottoman government and the establishment of a democratic republic. Levsky called for "erecting a temple of truth and true freedom so that Turkish rule would give way to concord, fraternity and perfect equality". In one of his articles he wrote that the citizens of a liberated Bulgaria, no matter of what nationality they may be, "will be equal with Bulgarians in all respects. We will have one banner, on which 'holy and pure republic' will be inscribed".

Vasil Levsky was remembered by his contemporaries as an exceptionally bold and selfless person totally dedicated to one goal—the liberation of his people. He was always in good spirits, instilling faith and hope in his comrades. It is said that when asked why he feared nothing and was always merry, he replied:

"What do I have to fear: I first dedicated my soul to God, and only then embarked upon this path". Though Hierodeacon Ignatiy removed his monastic garb, he remained an ascetic—he led a modest and even austere life, ate simple food and was abstinate in everything. "Every day I bear sufferings and poverty; the police chase after me from one city to another, in villages and on roads", he wrote of himself. Travelling about Bulgaria, Levsky frequently stopped in priests' homes and hid in monasteries. He had a fine voice and loved singing very much. During the period when he no longer took part in conducting the services as a deacon, he often sang in church.

In 1872 the underground national-liberation organization in Bulgaria was discovered, many of its members were arrested, and a high price was placed on Levsky's head. At that time Levsky wrote precautionary letters to his comrades and tried to save the committees that had not been found out. He moved from settlement to settlement and finally departed for the city of Lovech, where the organization's archive was located. At the Sopot convent, where he had found refuge a number of times, Monk Ignatiy donned the monastic garb, sticharion and orarion, and received Holy Communion. Soon afterward he was seized by Turkish gendarmes.

At the trial the Ottoman authorities did not learn anything about the underground organization of the Bulgarian patriots from Levsky. To the question "What is your occupation?", Levsky replied: "My occupation is to ease the condition of Bulgarians; I travelled about the country and gave them hope".

On February 9, 1873, Vasil Levsky, a fighter for the national liberation of Bulgaria, was executed in the outskirts of Sofia. Before his execution he went to confession; receiving Holy Communion, he asked the priest to call him by his monastic name—Hierodeacon Ignatiy.

The nationwide uprising which "Deacon Levsky" prepared flared up three years after his death—in April 1876. It showed the whole world that the Bulgarian people would not reconcile itself to slavery, that it was awaiting either freedom or destruction. Fulfilling its Christian duty, the Russian people of one blood and one faith, came to the assistance of its brothers and effected the long-awaited liberation of Bulgaria. As a result of the Russo-Turkish War of 1877-1878, in which 200,000 Russian soldiers died, an end was put to five centuries of enslavement of the Bulgarian people. One of those who forged the liberation of Bulgaria, which has solidified the two Slavic nations with the bonds of friendship and love, is the outstanding Bulgarian patriot Vasil Levsky—Hierodeacon Ignatiy.

# St. Grigory Khandzeli, Founder of the Georgian Sinai, and His Epoch

For the 1125th anniversary of his departure

The great luminary of the Georgian Church, her spirit-bearing starets and an ardent patriot, St. Grigory Khandzeli, shines among the assembly of Georgian saints like St. Sergiy among the host of Russian saints. He may be rightly described as an ecclesiastical and national leader since he was not only a founder of monasteries, but a zealous champion of national unity, a selfless and convinced fighter for the restoration of the unity and independence of his country.

Under the spiritual leadership of St. Grigory Khandzeli, at the end of the 8th and the beginning of the 9th centuries began the formation of a centralized Georgian state and the intense development of national culture, anticipating its hey-day in the 12th-13th centuries—the golden age of the Georgian history (25, p. 250). \*

Thanks to the guidance of St. Grigory, in the monasteries of south-western Georgia, known as the Georgian Sinai, patristic works and liturgical books were translated, highly artistic literary works were written; the liturgical poetry flourished especially.

Grigory Khandzeli personally copied the whole collection of the liturgical Menaia, which was kept at the Khandzta monastery he had founded. This huge collection has not come down to us but it undoubtedly had an influence on Georgian hymnographers of the 10th century—Ioann Minchksi, Ioann Mtbevari, Ezra, Stefan Sananoisdze-Chkondideli and others and, finally, on the great Georgian hymnographer, Mikail Modrekili, whose collection *Iadgari* (A. D. 978-988) contains approximately 200 hymns.

Extant are over seventy original works of Old Georgian literature of the 5th-12th centuries. Among them the *Life of Grigory Khandzeli* occupies a place of honour; it is an outstanding monument of the 10th century (written in A. D. 951), a real masterpiece of Georgian hagiography, regarding which Academician N. Ya. Marr, the translator of this *Life* into Russian (who discovered it in 1902 in Jerusalem), writes: "In general as a literary monument it is a revelation for specialists"; it "strikes one by its free use of the Georgian language, its flowing style and the tendency

to come closer to the current dialects; that is, features which formerly it was supposed were first introduced into Georgian literature wholly by secular writers" (2, p. IX).

Speaking of the artistic merits of the monument, the poetic beauty of the language must be noted too, as well as the complexity of the composition (in the *Life* there are several short stories inserted), the special rhythm, the dramatic treatment of the subject, the unique meta-realism of the author's vision, which includes the two planes of existence—physical and spiritual; it is not by chance that to the author belong also the iambic hymns.

The author of the *Life of Grigory Khandzeli*, Georgy Merchule, stands before us not only as an outstanding master of the word, but as an ecclesiastical historian and hagiographer, a profound and erudite philosopher and theologian with "a wide range of interests and an original outlook on the surrounding world" (N. Ya. Marr). The *Life* shows that the author is a highly educated man, who is acquainted with the views of Plato and neo-Platonists, and with the Areopagites. He himself, just as his hero, accepted the traditional Church views and criticized heretics severely. Academician K. S. Kekelidze characterizes the *Life* thus: "The work, reflecting the ideals and mood of the victorious Church and militant monasticism, correctly mirroring the socio-political, socio-economic and cultural life of Georgia. It gives a vivid picture of the national state power born in Klardzheti, the clashing point of the Arab and Byzantine interests, which has the whole of Georgia to be rallied around it" (11, p. 28).

"Grigory was the son of noble and Orthodox parents, who was brought up in the royal home of the great eristav (prince), Nerse, by his pious wife; the princess adopted her nephew (i. e., the son of her brother)", writes Georgy Merchule (6, p. 108).

According to historical sources, Nerse was the ruler of Kartli (Central Georgia) in A. D. 770s-780s. An Old Georgian writer Ioann Sabanisze informs us that in A. D. 772 Nerse was summoned to Bagdad to the caliph and was kept prisoner there for three years. Upon returning to Georgia, in A. D. 775, he reigned for another 5-6 years till he again fell out of favour (see 16). Evidently St. Grigory was adopted by Nerse's wife when her husband was in captivity.

\* Source material will be published in the next issue.

Grigory was then about 12 or 13. Most likely the boy had lost his father at an early age, perhaps during the Hazara invasion of Georgia in A. D. 764 when "they took the city of Tbilisi, captured Kartli, and the entire country" (29, p. 207). We may venture to assume that Grigory's widowed mother then took the veil and that was why Grigory was adopted by his aunt.

After the invasion of the Hazaras the domination of the Muslim conquerors in Georgia became heavier still. "Some of the believers, crushed by violence, tormented by poverty and hunger and exhausted by the heavy tribute laid on them, pitilessly tortured, and oppressed by fear wavered like reeds in a strong wind", the writer of the 8th century, Ioann Sabanidze, tells us, "but through love and fear of Christ, bearing their misfortunes and following the usual current of life of their country, they did not swerve from the Only Begotten Son of God" (16, p. 44).

It was in those hard times that the boyhood and youth of St. Grigory passed as he grew up in the royal household of Narse.

In the *Life* of Grigory it does not say where he studied; evidently he was taught by tutors at home.

Even as a boy Grigory amazed everyone by his abilities. He quickly mastered the Psalter and church singing ("ecclesiastical science learned by voice"), then he began to read and soon learned "all the patristics writings in Georgian" (6, p. 109). The inquisitive youth also learned to read and write in many foreign languages as well, first of all Arabic and Greek.

At that time much theological literature flowed from Byzantium to Georgia in Greek which was the liturgical language in Western Georgia; Arabic was the common language of communication between Western Europe and the East. It was widely known throughout Transcaucasia.

Judging by the *Shatberd Collection* (9th-10th centuries), a study aid with Greek and Hebrew alphabets, the study of ancient languages was a major subject in the theological schools of mediaeval Georgia. In the opinion of Academician S. G. Kaukhchishvili, the compilers of the *Shatberd Collection* used the *Grammar* of the Alexandrian scholar, Dionysius Thrax (cir. 100 B. C.), which had served the Greeks all over the world, as an elementary linguistic textbook for several centuries, as well as the commentaries to it by the Byzantine philologist, Diomedes.

The *Shatberd Collection* gives us a precise notion of the kind of works translated in the 9th century into Georgian: the *Psalter* (Dachi's translation), *Doctrine of Man* by Gregory of Nyssa († 394), fragments from *Commentary on the Six Days of Creation* (*Hesaxameron*) by St. Basil the Great († 379), commentaries on a number of books in Holy Scripture by St. Hippolytus of Rome († 235), allegorical works by St. Epiphanius of Cyprus († 403), "On the Twelve Stones" (the gems of the breastplate of Old Testament chief priest) and others.

By thoroughly analyzing the Old Georgian historic-hagiographical monuments, a modern scholar comes to the following conclusion: "Right from the time of the conversion to Christianity (4th century) and up to the 10th-11th centuries, the fundamental disciplines in the process of education in Georgia were Georgian literature (principally hagiographic works), theology, philosophy, hymnography, liturgics (at ecclesio-monastic schools), a reign language or languages, a short history of Georgia and of other countries, and finally the teaching about the nature of man" (3, p. 28).

Grigory, as his *Life* tells us, in learning the wisdom of philosophers, accepted what he found good, and rejected the bad (4, p. 14). He studied philosophy thoroughly and only then swept away what was unacceptable in the true faith. This attitude to the ancient philosophical heritage was natural to mediaeval scholasticism; it is characteristic, for instance, of St. John of Damascus (cf. his "Chapters of Philosophy" based on Aristotle's *Categories*).

When Grigory grew up and became "majestic in appearance, slim in body, tall, handsome, healthy and pure in spirit" (4, p. 15), his tutors and mother wished him to be ordained. Grigory's mother, by the way, had vowed to dedicate her son to the service of God even before he was born: "From his mother's womb was Grigory dedicated to God, just as the Prophet Samuel. Like John the Baptist he grew up fasting. Since childhood he did not eat meat or drink wine, because he was preparing his soul to be an abode of Christ; he dressed like a monk, he was never beset by desire for youthful pranks or by any human emotion, he lived alone in quarters allotted to him, that was why he was called the hermit" (6, pp. 108-109).

V. NIKITIN  
(To be concluded)

## Symposium in Regensburg “Peace on Earth. A Millennium Between the Volga and the Rhine”

Greetings from His Holiness Patriarch PIMEN of Moscow and All Russia to the participants in the international symposium

Beloved in Christ Jesus participants in the symposium,  
Christ is risen!

My heartfelt greetings to you, theologians and secular scholars, who are gathered in Regensburg at the Institute for Eastern Churches to participate in the world meeting dedicated to the important jubilee in the life of the Russian Orthodox Church—the Millennium of the Baptism of Russ. This jubilee is not only a feast for our Church and her children. It has extended beyond confessional bounds and become the property of entire Christendom.

Witness of this is your present symposium being held by the Institute for Eastern Churches and the Ecumenical Council of the German Bishops' Conference. We accept this initiative with deep gratitude and satisfaction. We are convinced that in our days relations between Churches are unthinkable without their fraternal cooperation, which includes joint analysis of the historical past and search for ways leading to regaining the lost doctrinal unity and to the establishment of lasting peace among nations and states.

We also believe that by confirming the ideals of peace and justice, the Christians of the East and West are called upon to promote the establishment of an atmosphere of confidence, mutual understanding and cooperation among all nations on Earth. In a world free of nuclear and all other weapons, we see the embodiment of the Christian ideal of life for human society.

In conclusion I send you, dear brothers and sisters, prayerful wishes for blessed success in your forthcoming labour.

*Grace to you and peace from God our Father, and the Lord Jesus Christ*  
(Rom. 1. 7).

With love in our Risen Saviour,  
*PIMEN, Patriarch of Moscow and All Russia*

April 19, 1987

\* \* \*

Regensburg, FRG

With love and joy I greet you participants in the International symposium, “Peace on Earth. A Millennium Between the Volga and the Rhine”, gathered together from many countries and various Churches in the old Bavarian city of Regensburg to share in the common joy of the Millennium of the Baptism of Russ, which the Russian Orthodox Church is preparing to celebrate solemnly next year. It is very important to us that the theme of your symposium is connected with the problem of preserving and securing peace both on the European continent and throughout our planet. We, as believers, are deeply concerned by the present absence of confidence and mutual understanding among states and nations, which is so necessary in order to free Europe as soon as possible of nuclear weapons and establish peace on our continent since there is an actual

threat to the sacred gift of life on Earth. At the same time, we are deeply hopeful, that with God's aid, our joint efforts will help to bring about the triumph of a lasting and just peace on our planet, and fulfilled will be *that good, and acceptable, and perfect, will of God* (Rom. 12. 2) in relation to mankind which is called to new life in fraternal love, peace and mutual understanding. May your work be blessed with the almighty help of God!

With love in our Risen Lord Christ Jesus,

FILARET, Metropolitan of Minsk and Byelorussia,  
Head of the Department of External Church  
Relations of the Moscow Patriarchate

April 22, 1987

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The symposium, "Peace on Earth. A Millennium Between the Volga and the Rhine", dedicated to the Millennium of the Baptism of Russia, was held at the Institute for Eastern Churches in Regensburg, FRG, on April 21-26, 1987. It was organized with the help of the Ecumenical Council of the German Bishops' Conference (Roman Catholic Church in Germany).

About a hundred took part in the symposium. The majority represented theological faculties (Roman Catholic and Evangelical) and Slavists from a number of universities in the FRG. Theologians, historians and philologists of Austria, Bulgaria, the GDR, Italy, Poland, Romania, and the USSR also took part.

The German Bishops' Conference was represented at the symposium by the head of the sector for Eastern Churches of the Ecumenical Council, Bishop Franz Xaver Eder of Pas-

sau and prelate Dr. Nikolaus Wyrwoll. The sessions were attended also by the Archbishop of Munich and Freising, Friedrich Cardinal Wetter; the Archbishop Johannes Joachim Degehardt of Paderborn; Bishop of Trier, Dr. Alfred Kleinermeilert, and the Vicar of the Regensburg Diocese, Titular Bishop Vinzenz Guggerberger of Abziri. The Vatican Secretariat for Promoting Christian Unity was represented at the symposium by Father Salvatore B. Scibano.

Papers were also read by the Minister for Economic Cooperation of the FRG, Hans Kleß, and State Secretary of the Ministry for the Protection of the Environment of Bavaria Alois Glück.

Invited to the symposium was a representative delegation of the Moscow Patriarchate which arrived in Regensburg and comprised



Representatives of the Russian Orthodox Church led by Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, celebrating Divine Liturgy in the church of the Institute for Eastern Churches in Regensburg, April 26, 1987

Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine (head of the delegation); Metropolitan Pitirim of Volokolamsk and Yuriev, Head of the Publishing Department; Metropolitan Irenei of Vienna and Austria; Archbishop German of Berlin and Central Europe, Patriarchal Exarch to Central Europe; Bishop Anatoliy of Ufa and Sterlitamak; Bishop Longin of Düsseldorf; Bishop Feofan of Kashira, Deputy Head of the Department of External Church Relations; Archpriest Prof. Ioann Belevtsev of the Leningrad Theological Academy; Archimandrite Avgustin, docent at the LTA; Hieromonk Innokentiy, teacher at the Leningrad Theological Seminary, and I. I. Ivanova, teacher at the Precentorial Courses of the LTA. Taking part in the symposium together with the delegation of the Moscow Patriarchate were scholars from the Institute of World Economics and International Relations of the USSR Academy of Sciences — Prof. D. M. Proektor, D. Sc. Hist., and L. G. Isatyagin, Candidate of History. Attached to the delegation were interpreters S. G. Gordeyev, M. B. Nelyubova, and O. V. Ganaba of the DECR of the Moscow Patriarchate.

Bishop Vasilios of Aristi (German Metropolis of the Constantinople Patriarchate) and Bishop Lavrentije of Western Europe (Serbian Patriarchate) also attended the sessions and other events of the symposium.

His Holiness Patriarch Pimen of Moscow and All Russia sent greetings to the participants in the symposium.

Thirty-nine papers were read at the opening and seven sessions of the symposium, ten of which were read by members of the Moscow Patriarchate delegation and two, by Soviet scholars. Furthermore, Archbishop German made a report during the panel discussion on the theme "Peacemaking in the History and at Present."

The papers read at the symposium dealt with Slavo-German and Russo-German ties, as well as ties in general of Russia with the West in the past thousand odd years in the field of historical and ecclesiastical relations of nations, theology, spirituality, literature, art, politics and peacemaking, as well as various aspects of old Slavo-Russian spiritual culture, Russian theological thought of the new times and the problems of the Orthodox-Roman Catholic dialogue.

Thus, for instance, in their papers Hieromonk Innokentiy and Metropolitan Dr. Pitirim spoke of the spiritual bonds between Russia and Western Europe in the last thousand years. Whereas the first paper "Mutual Ties of Western Christian Forms of Piety and Russian Religiosity" dealt with ecclesiastical and cul-

tural relations of Russia with West European countries, principally with the German states of the 10th-15th centuries, the second paper "The Russian Idea" and the Mutual Influence of Western and Eastern Christianity", reviewed the said mutual bonds in the light of religio-philosophical thought of the 16th-20th centuries.

In their turn the papers read by well-known Catholic students of Orthodox spirituality — Hieromonk Prof. Dr. Waclaw Hrynievicz of the Catholic University in Lublin, Poland, and Hieromonk Prof. Dr. Thomas Spidlik, of the Pontifical Oriental Institute in Rome — "Paschal Motifs in the Works of St. Kirill of Turov" and "Vladimir Solov'yev the Mystic", were dedicated to the theological views of two outstanding representatives of Russian religious thought of the old and new times.

Of great interest was the emotional speech made by Prof. Dr. Erwin Wedel of the Regensburg University, on the theme "The Influence of Russian Literature on the German", in which he examined the deep mutual bonds between the two great national literatures in the 18th-20th centuries, and stressed especially the influence of F. M. Dostoevsky's works on the German writers and thinkers of the second half of the 19th and the 20th centuries.

The report of Archimandrite Avgustin entitled: "German Speaking Communities in Russia", heard with great attention by the German participants in the symposium, is a part of a theme he had been developing over a number of years concerning the history of the relationship between the Russian Orthodox Church and the Western Christian confessions.

The paper read by the director of the Centre of Slavo-Byzantine Studies named in honour of Academician Ivan Duichev under the St. Clement of Ohrid State University in Sofia, Prof. Aksinia Dzhurova, acquainted the audience with the results of a decade of work on studying the Slavonic manuscripts from the collection in the Pontifical Oriental Institute in Rome, carried out under the direction of Academician I. Duichev († 1986).

The participants in the symposium were taken on a tour on the Danube with a visit to the Benedictine Niederaltaich Monastery. There Metropolitan Filaret held a moleben with the blessing of the waters of the Danube. The participants in the symposium attended Easter Vespers conducted by the monks of the monastery according to the Eastern rite in the Church of St. Nicholas whose interior decor is executed in the Old Russian style.

In the evening of Saturday, April 25, the symposium participants were invited to the church of the Niedermünster Monastery in Re-

gensburg to attend High Mass, which was led by the Archbishop of Munich and Freising, Friedrich Cardinal Wetter, assisted by the Roman Catholic hierarchs who had arrived for the symposium, and its participants in holy orders. During the divine service Cardinal Wetter delivered an address devoted to the Millennium of the Baptism of Russ.

In the morning of April 26, the Sunday of St. Thomas, Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, celebrated Divine Liturgy in the church of the Institute for Eastern Churches in Regensburg. He was assisted by the Orthodox hierarchs and participants in the symposium in holy orders. At the end of the Liturgy, Metropolitan Filaret delivered an address of greeting and presented the institute with an icon of Prince St. Vladimir and Princess St. Olga, the baptizers of Russ.

Receptions were given in honour of the participants in the symposium by the Mayor of Regensburg, on behalf of the Bishop of Regensburg Manfred Müller by the Vicar Bishop Vinzenz Guggenberger, and on behalf of the Government of Bavaria, by the Land Minister of

Education and Cults, Hans Zehetmair. At all the receptions, Metropolitan Filaret made speeches.

The Bavarian press covered the work of the symposium and the stay in Regensburg of the Moscow Patriarchate delegation.

During their stay in Regensburg the representatives of the Russian Orthodox Church enjoyed the cordial attention of the organizer of the symposium, the director of the Institute for Eastern Churches, Monsignor Dr. Albert Rauch and his colleagues.

The symposium in Regensburg passed in an atmosphere of frankness and dialogue. It helped to comprehend better the centuries-old mutual ties between the two great Christian nations on the eve of the Millennium of the Baptism of Russ and will unquestionably promote and strengthen relations between the Roman Catholic Church in the FRG and the Russian Orthodox Church. Its participants spoke in favour of establishing relations of mutual confidence between the peoples of our two countries and the development of cooperation between the FRG and the USSR, for lasting peace in Europe and the world over.

## Sanctity, Sanctification, Saints

Revelation gives us the possibility to gain an understanding of God, of His being, which surpasses any other created being to such an extent that the only name given to us directly by Him is *I Am* (Exod. 3. 14). It also not only permits, but induces us, to think of His holiness, although it does not offer us its definition.

In the Old and New Testaments, we not only hear about the holiness of God from His mouth on Mount Sinai (Exod. 19. 6): *I am holy*, says God to the Israelites (Lev. 11. 44) and *holy*. He calls Himself addressing the *church in Philadelphia* (Rev. 3. 7), but become convinced that all His reasonable creatures, all those called upon to glorify Him are imbued with the consciousness of His holiness. The Prophet Isaiah heard the cry of the Seraphim surrounding the Throne of God Holy, *holy, holy, is the Lord of hosts* (Is. 6. 3, cf. Hos. 11. 9). Opening the New Testament with Her inspired hymn, the Blessed Virgin Mary cries: *holy is his name*

(Lk. 1. 49). The holiness of God is proclaimed by the Church in innumerable ephphoneses and prayers such as: "For Thou our God art holy..."<sup>5</sup>, "Holy and most holy art Thou in Thy glorious majesty..."<sup>6</sup> "Holy indeed and most holy art Thou, and of the majesty of Thy holiness there is no measure,"<sup>7</sup> "O holy God,".<sup>8</sup>

Moreover, the Word of God, as well as the patristic and liturgical traditions, convince the reverent contemplator, thinker and man of prayer, of the infinite profundity and multifacetedness in which the holiness of God is revealed to him and the Church.

However, Revelation does not contain or give a definition of the holiness of God. Evidently the God-inspired authors were aware that God's holiness was as impossible to define as it was to define God Himself, the very concept of Him being alien to any finite concept (Is. 55. 8-9; Is. 66; cf. Job. 36. 22, 26; Dan. 6. 26). The Revelation speaks of God's holiness primarily apophatically, confirming it, as we have seen from the above-quoted texts, as something the existence of which is as self-evident as

Continued. For the beginning see *JMP* No. 10, 1987.

the existence of God, or comparing it to the finiteness and weakness of any other holiness, human or even angelic: *Behold...; and his angels he charged with folly* (Job 4. 18 and ff.; cf. 1 Pet. 24; Is. 11. 6-8); *Who is like unto thee... glorious in holiness?* cried the Israelites after they were saved from destruction in the Red Sea (Exod. 15.11). *There is none holy as the Lord*, said Hannah in her fervent prayer of thanksgiving (1 Sam. 2. 2). In distinction to the sanctity of created objects, God is holy in Himself, not receiving or borrowing holiness from anyone, He is Himself the Source of holiness for all creation. Everything said above about the uniqueness, exclusiveness and superiority, as characteristic attributes of sanctity, can be entirely applied to the holiness of God. Only because it is the holiness of God, it is incomparably superior to any other holiness, the sanctity of anything in creation.<sup>9</sup>

The sanctity of man, whatever height it may achieve, is so immensely, inexpressibly and immeasurably lower than the holiness of God that it is difficult to speak of it as something, in essence and quality, similar to the holiness of God, although linguistically they mean the same thing. That is why in the earliest liturgical texts it is constantly affirmed: "Thou only art holy" (cf. Rev. 15. 4);<sup>10</sup> "One is holy one Jesus Christ, is Lord, to the glory of God the Father"<sup>11</sup>; For alone Thou art holy and Lord,<sup>12</sup>; "Who alone art only holy"<sup>13</sup>. Many such examples of ecclesiastical witness of praise may be given.

The Church's awareness of the immensity and superiority over any creature's sanctity of the holiness of God *Who only hath immortality, dwelling in the light which no man can approach unto* (1 Tim. 6. 16), is especially vividly and clearly expressed in the ephphones at Sunday Matins: "Holy is the Lord our God." To the question natural to human logic: "Why is God holy?" the immediate reply, apparently containing no additional information and, therefore, apophatically exhaustive, is given: "For holy is the Lord our God!" Such an answer shuts the mouth of the questioner and at the same time shows that God with all His attributes both accessible and inaccessible to our perception, contains the cause within Himself and that is why nothing in Him can be

compared with anything which is not Himself, particularly with anything human, for "over all peoples is our God".

Usually, sinlessness is considered to be the most characteristic sign of sanctity; the less sins committed by a given person the holier he is. We shall return to the question of whatever extent this criterion is justified in relation to men, however it cannot be applied to God to any extent, and corresponding liturgical utterances have, admittedly, not so much theological, but rather poetical value.<sup>14</sup> Sinlessness is even inappropriate to mention when speaking of God, for sin is nothing else but the violation of God's will, therefore just as violation by God of His own will is unthinkable so too ascribing to Him the concept "sinless" is devoid of any meaning. Sin, as is known, arose in the created world; if we allow that the holiness of God is linked with His sinlessness, then we would have to admit that His holiness is conditioned by the appearance in creation of the phenomenon which might not have been. In other words: in case we consider sinlessness characteristic of God's holiness, we may think that had not sin appeared in the angelic and human worlds, God would not have been holy. Such an idea is obviously absurd and blasphemous.

In the New Testament we find, of course, witness to Christ's sinlessness, but they all relate to His human nature (Jn. 8. 16; 1 Pet. 2. 22; Heb. 7. 26) and may serve as the biblical basis of the well-known dogmatic tenet that Christ, being perfect man, was in all things like unto all men around Him, except in their sin (see also 2 Cor. 5. 21; Heb. 4. 15).

In speaking of God's holiness we are tempted to think of it as one of the attributes of God mentioned in the Catechism: omniscient, omnipotent, omnipresent, all-wise, etc.<sup>15</sup> It should be admitted that such a concept of God's holiness would be a serious mistake, and that is why, evidently, holiness is not mentioned as an attribute of God in the Catechism. The revelation of catechismal attributes may be perceived and assimilated by our consciousness because by possessing the image and likeness of God man has in himself a particle, rather, a reflection, of His per-

fection. Using the commonly known patristic comparison, it may be said that as in a drop of water the sun is reflected so too the divine attributes are reflected in man's soul: man's mind is a reflection of Divine Wisdom and omniscience; the immortality of the soul, a reflection of God's infinity, and so on. The holiness of God, however, finds no analogy in the spiritual attributes of man, because man is not born holy, and holiness for him may be the objective of his aspiration, and, in this case, something acquired as a gift of God.

It may be said that the Church understands the holiness of God as the totality of God's attributes, which we know from Revelation, as well as those unknown to us, the existence of which we may assume in principle, but which are not revealed to us and, therefore, unknown.

*The things of God knoweth no man, but the Spirit of God (1 Cor. 2. 11), for the Spirit searcheth all things, yea, the deep things of God.* (v. 10). These words of the Apostle contain all the apophatic theology of Dionysios the Pseudo-Areopagite, St. Gregory of Nyssa, St. Maximos the Confessor and other Fathers, who vividly confessed the inscrutableness and inexpressibleness of the Divine Essence, which possibly possesses numerous attributes inaccessible to our knowledge and perhaps by our understanding. "Thou art God ineffable, incomprehensible, invisible, unsearchable." This totality of God's attributes unknown to us is symbolically expressed in Scripture as thick *darkness* into which Moses entered to speak with God (Exod. 20. 21) or as light (more often), about which St. Paul speaks as a mystical dwelling of God (1 Tim. 6. 16).

In this way Holy Scripture, just as patristic Tradition does not attempt to reveal the essence of God's holiness, speaking of it mainly apophatically and pointing out that it is incomparable to any human or angelic holiness. Therefore, it is possible to think of the holiness of God not only as a totality of His attributes, but as His supra-world-

liness, His boundless superiority over all that is not God, His incomprehensibility, surpassing any knowledge and understanding.

One of the most widely-used metaphors in theological doxology is naming God the Sun: "We Thee worship O Sun of Righteousness," sings the Church in her Christmas troparion. "Light, above all lights... O Sun of Righteousness, illumine me; O Holy Light, make me radiant," prays the Orthodox Christian in the words of an old akathistos. Such a comparison, despite inherent conventionality, just as any comparison of creatures with the Creator, of the moral and the relative with the eternal and the absolute, is wholly justified not only because the sun by its size and the amount of energy it radiates greatly exceeds any other source of energy within its system, but because by possessing a store of nuclear energy independently of external influence, the sun, for all energetic processes flowing in its system, is the only source since all the other sources have an intermediary and instrumental character, for they borrow their energetic potential from the sun within a comparatively short space of time (plants, animals), or much longer (coal, oil). The sun is the primary source of the reserve of energy at the disposal of the Earth and other planets.

Thus God, absolutely independent of anything, His being the cause of Himself, is for us the Cause of all that is not God, the Creator of "all that is visible".<sup>17</sup> Everything that exists in the world spiritual and material is a result of the energy He radiates,<sup>18</sup> in particular, and especially, men may say about themselves in the words of the Apostle Paul: *For in him we live, and move, and have our being* (Acts 17. 28), for He giveth to all life, and breath, and all things (v. 25; also Pss. 33. 6, 9; 148. 5).

MIKHAIL,  
Archbishop of Vologda and Veliki Ustyug  
(To be continued)

## Father Superior of the Optina Wilderness

### Archimandrite Moisei

Father Moisei knowing Father Leonid's great experience in spiritual life entrusted the brethren of Optina Wilderness to his starets' guidance. Father Moisei did nothing of importance in the cloister without the blessing of Starets Leonid. Every evening the starets received the brethren with paternal love and preached to them sermons of experienced edification and consolation. The fame of Starets Leonid's expert healing of ailing souls, his wisdom, and love, as well as the deep reverence which he was shown on the part of the superior and the brethren, soon spread beyond the bounds of the cloister.

In 1834, when the Bishop of Kaluga was Nikanor Klementievsky († 1856), Hieromonk Makariy Ivanov arrived at Optina from the Ploshanskaya Wilderness of the Mother of God; he became the spiritual son and the most active assistant of Starets Leonid. Although the latter castigated Father Makariy mercilessly, he esteemed him above all the others for his unbounded humility. One day Starets Leonid was asked his opinion of the fathers Moisei, Antoniy and Makariy. He answered briefly: "Father Moisei and Father Antoniy are great men but Makariy is holy."

Hegumen Moisei loved both the starets — Leonid and Makariy — and surrounded them with care and guarded them from annoyances.

In 1834, Vladyka Nikanor was replaced by Bishop Nikolai in the Kaluga See. He reigned there till 1851, and these seventeen years were a cross for Father Superior Moisei. The Vladyka took away from the cloister all the spiritually strong and gifted monks whom Father Moisei had been training for yeas for the Optina Wilderness; he forbade the superior to accept into the cloister anyone without his sanction, furthermore the Vladyka picked candidates according to his own most often spiritually unfounded judgement.

In 1837, Bishop Nikolai raised Father Moisei who had turned 55, to the rank of hegumen, but afterwards fresh difficulties arose. Father Moisei suffered especially from the Vladyka's wilfulness in relation to the starets, particu-

larly towards Father Leonid. Father Moisei had selflessly guarded their freedom to serve lovingly the people, personally bearing endless grievances with great fortitude and monastic humility. One day, however, the unbearable constraint and suffering exhausted his patience and he resolved to resign from the post of superior of the Optina Wilderness, but the starets persuaded him not to do so, and Father Moisei again resigned himself with meekness and love to bear the responsible obedience.

When Bishop Grigoriy Mitkevich († 1881) came to the see, he esteemed Hegumen Moisei immediately and the starethood was strengthened. In the last ten years of Hegumen Moisei's life the starethood flourished and the fame of the cloister increased.

In 1853, when Father Moisei was 71 he was raised to the rank of archimandrite, and six years later awarded the Order of St. Anna, 2nd Class, for his outstanding merits in building up and strengthening the Optina Wilderness and other cloisters in the Kaluga Eparchy.

\* \* \*

Father Moisei possessed all the necessary qualities and talents to be a worthy superior. His range of interests was wide, he had great wisdom, excellent memory, and erudition in the field of Holy Scripture and patristic literature. At the same time, he was notable for his innate spiritual sensitivity, boundless kindness, delicacy and tact. Characteristic of him were also his deep humility, inner freedom from love of power, vainglory and ambition, and his chastity and self-possession.

When imposing obedience, Father Moisei stressed mainly the spiritual essence of the task allotted and urged its fulfilment in the Name of God. Pointing out clearly the essence of the obedience he did not enter into detail, giving each freedom to show his own creative initiative. Thanks to this, when unforeseen circumstances arose in the fulfilment of a given obedience, no one was bound by dictated instructions and found his own way out of the difficulty. This nurtured in the brethren an understanding of freedom, developed independence and a creative responsible attitude to the task.



For obedience fulfilled to the benefit of the cloister, the father superior knew so well how to approve the worker with his smile and warm paternal words. And in case of failure, Father Moisei knew how to encourage and support. To one who failed unintentionally he always found another obedience, so that he might by his diligence make up for his fault. If anyone begged pardon sorrowfully and sincerely the father superior always forgave happily and never recalled the misdeed. But if he saw careless negligence in the fulfilment of God's work or stubborn wilfulness, vanity or self-praise, he knew how to bring home the guilt and demand improvement.

He did not, however, make reprimands immediately, but after first pondering over the matter, when the offender had gained control of himself, or upon a suitable occasion, but he always prayed first for the offender and that the remarks might benefit him spiritually. Sometimes Father Moisei passed over an offence when he saw that the brother had not matured enough to understand his reprimands. However, he remembered everything and at a suitable moment made his remarks aptly and wisely. At this the brother was only amazed not knowing at what to wonder most: the superior's memory or his patience. Such castigation acted stronger than oft repeated reprimands.

The father superior received into the cloister any man who showed sincere desire to serve the Lord, even the blind. In the days of Father Moisei there were six of them. He treated them kindly and with paternal love, happy to

see them endeavouring to fulfil obediences in the bakery or on the belfry. The father superior only hesitated taking in those monks who did not get on well with the brethren or superior of another monastery. Sometimes the superior was criticised for taking in too many people despite lack of funds, but he replied: "There will be more men to pray and glorify God Who provides for all and will send what is needed."

During a famine, when the cloister had no bread, the censures increased but Father Moisei with unshakable trust continued to pray to the Lord for help. The Lord loved His righteous man and always responded. Unexpectedly 15 wagons arrived at the monastery from an unknown benefactor; on each wagon there were three sacks and each sack contained nine poods of flour. Father Moisei crossed himself with tears in his eyes and cried: "I believe, O Lord, that it was not for me, an unworthy one, but for the sake of these wretched and orphans that Thou hast shown Thy mercy."

It also happened that there were spiritually weak brethren who did not understand Father Moisei at all and murmured, even criticising him deliberately in his presence, pretending not to see him. But he with meek joy heard their cruel and offensive words and never by word or deed did he retribute their rudeness and foolishness. But afterwards he would retire into his cell and falling on his knees before the Icon of the Saviour with tears cry: "Thou, O Lord, art my only joy, my refuge and comfort."

The Father Superior Archimandrite Moisei understood well the hearts of men, never felt hostility and always ended peacefully all conflicts.

Archimandrite Moisei was a born leader. He knew how to talk to people: with startsy, in a lofty spiritual tongue; with the brethren, paternally, lovingly and wisely; with visitors, according to their understanding and their manner of speech; with workers and the people simply, to the point and cordially.

He avoided marvellously censuring in any conversation, leaving judgement to God. Once it happened that some constant benefactors were offended by the guest master of the monastery and complained to the father superior saying: "We constantly donate and receive your collectors graciously, but your guest master has offended us." They were sure that Father Moisei would call and reprimand the offender then and there in their presence. But the God-wise starets only replied: "We thought that your beneficences to us were for the sake of God and you would expect reward from the Lord. If you expect it from us sinners, then it would be better for you not to make your be-

neficiencies because we, wretched and incorrigible men, cannot recompense you in any way." The visitors saw the sincerity of the starets and understood his highly spiritual admonition. The guest master was later reprimanded in private.

In the 19th century thanks to Father Moisei's efforts and the organization of the staretsthood, the Optina Wilderness became renowned throughout Christendom, but no one ever heard Father Moisei taking pride in the fact. Every achievement of the cloister he sincerely believed to be due to the mercy of God, remaining invariably a meek and humble servant of Christ.

He was a great man of prayer; when he prayed alone he was so deep in it that he did not notice the surrounding world. His soul ascended to the things above and only his tears revealed his living and blissful union with God.

When a certain hieromonk asked Father Moisei about the prayers he recited in his cell, he replied with quiet sadness: "When I was young I used to say different prayers, but now there is only one prayer for me — that of the Publican: 'God, be merciful to me, a sinner'." But those around him felt his spiritual fragrance.

However, when it concerned the cloister or the people, his prayers were full of boldness and God always answered him.

The people loved Father Moisei, revered him deeply for his efficiency and sanctity. The father archimandrite never refused help to the needy, many wanderers were fed free of charge in the refectory and the guest house.

On May 21, the Feast of Sts. Constantine and Helena Equal to the Apostles, and the Patronal Feast of the Vladimir Icon of the Mother of God, he celebrated Divine Liturgy with an assembly of the clergy. It was his last Liturgy...

On the following day, he was forced to go to Kaluga at the summons of Bishop Grigoriy: Father Moisei had been falsely denounced. The Vladyka, despite his deep respect and cordial disposition towards the Optina superior, was obliged to examine the case. Elucidation in detail of the cloister's affairs by the starets satisfied fully Vladyka Grigoriy, but the incident lay heavily on the heart of the ailing Father Moisei.

In the evening of May 24, hurrying to return to the monastery in time for the Feast of the Holy Trinity, Father Moisei left Kaluga. He used to travel by night in order to reserve the day for work. He spent a torturous night on the road suffering from an abscess on his back, apart from his illness.

Upon his return to Optina a doctor was summoned. He found the patient gravely ill and admonished the brethren to take great care of their beloved starets because this disease was dangerous.

May 26 was Holy Trinity Day. Father Moisei had longed to celebrate the solemn Liturgy, but the doctor insisted on his staying in bed. Since then Father Moisei did not rise from bed. Several days after he took his schema vows and after the administration of the Holy Eucharist and Holy Unction, died peacefully on June 16, 1862.

The words of Bishop Niphontos of Constantinople may be applied to Father Moisei "In the last days, those who serve God truly will safely hide themselves from men and will not work miracles and give signs to them, as they do at present, but will follow the path of deeds... with humility, and in the Kingdom of Heaven there will be more fathers who were glorified because of the signs."<sup>4</sup>

Thanks to the many years of tireless effort exerted by the superior and builder of the Optina Monastery, Archimandrite Moisei, and the Hegumen of the Optina Skete, Antoniy, and to the wise spiritual activity of the great starets Hieroschemamonk Lev, the Optina Wilderness became a majestic architectural ensemble with four churches, well-equipped monastic cells, beautiful white walls and towers, situated in a picturesque place amidst virgin forests with age-old fir trees and fragrant orchards. It was a marvellous spiritual oasis, in which for a century the Orthodox staretsthood, revived by Archimandrite Paisiy Velichkovsky, had been cultivated. It was represented by a pleiad of great staretsy: Lev, Makariy, Amvrosiy, Anatoliy, Iosif, Varsonofiy, and Nektariy. They became renowned throughout Russia for their sagacity, love, miracles, spiritual and educational activities, and behests, all reminding us of early Christian times.

#### SOURCE MATERIAL

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<sup>2</sup> I. M. Kontsevich. *The Optina Wilderness and Its Times*. New York, 1970.

<sup>3</sup> E. Poselyanin. *Russian Ascetics of the 19th century: Archimandrite Moisei, Father Superior of the Optina Wilderness. The Optina Starets Leonid*. St. Petersburg, 1910.

<sup>4</sup> *Guide to Spiritual Life by the Holy Fathers Varsonofiy the Great and Ioann*. St. Petersburg, 1905, p. 495.

Sister ELENA

## The Sacrament of Penance

### The order of confession

Confession brings a person peace with God and his neighbours. A Christian who is repentant perceives with his heart the words of Christ the Saviour: *Blessed are the peacemakers: for they shall be called the children of God* (Mt. 5. 9); he creates peace in his own soul through reconciliation with God and develops amicable feelings for others and trust in them.

Christ came to Earth to reconcile man with God. The Prophet Isaiah called Him *the Prince of Peace* (Is. 9. 6). All followers of Christ are called upon to become peacemakers and creators of inner peace and tranquillity of spirit in their own hearts, and also through complete care for the kingdom of God and his righteousness (Mt. 6. 33), and to strengthen peace with their neighbours through unity of word, spirit and thought (cf. 1 Cor. 1. 10).

Now, too, we are being called upon to offer penance for not always aspiring to peace (1 Pet. 3. 11) and for not always treasuring it in our sincere relations with one another. We are frequently the first to inaugurate discord, affronts, insults and arguments. It is our fault that there is no proper peace in the family and between neighbours.

Those who wish to obtain eternal bliss through peacemaking must therefore restore the peace that has been broken and try to end the discord that has come about. For this to happen each peacemaker must attain peace in his own heart. Only one who himself enters into a peaceful mood can bestow peace upon others.

We, Christians, must try in every way possible to preserve inner peace. How is the peace of the heart disturbed? It is perturbed by the passions, such as anger, for example. To preserve inner peace, Christians must bring themselves into a state in which the spirit is not agitated by anything. Experienced ascetics of the spirit compare this to the state of those who have died or are deaf and blind to all sorrow, slander, calumny and deprivations, who are ineluctably with all who wish to traverse the salvific paths of Christ. If, however, it is impossible not to become perturbed, they at least hold their tongue from evil, as David the psalmist put it: *I am so troubled that I cannot speak* (Ps. 77. 4). If inner peace is to be preserved, one must cast out dejection and try to have a joyous spirit, for, as Jesus, the son of Sirach, wisely observed, *sorrow has destroyed many, and there is no profit in it* (Sirach 30. 23).

To preserve inner peace one must avoid in every way condemnation of others: inner peace



is preserved through condescension and silence. Perhaps it will seem to some of you who have an irascible temperament like Peter the Apostle who, out of hot-temper, drew a knife and cut off an ear of a slave who had come to take away the Lord, that such ordering is similar to indifference. This is not so! Indifference is coldness of heart and mind in a manifestation of extreme conceit. Understood in this fashion it is sinful, for it runs counter to the commandment of love for one's neighbour.

However, true, grace-giving peace and quietude of heart are the fruits of fiery and pure love, the crown of all labours and struggle against the passions! Those who have attained genuine inner peace forgive affronts not out of indifference, but for the sake of Christ; they do not become perturbed, suffer slander and calumny because they have attained genuine humility. "My brother," St. Nikodim the Hesychiorites exhorts those labouring to acquire peace, "if you love the peace of the heart, see to enter it through the door of humility. There is no entrance to it other than humility." St. Nikodim goes on to describe an entire system of virtues for attaining inner peace: humility, conscientiousness, abstinance from passions, patience, love, etc.

What will we who are standing today at confession and offering penance to God tell Him? Have we striven with these virtues to strengthen our inner peace and preserve our hearts from confusion of disorder? Most likely not! O Lord, forgive us, sinners! We do not think enough about this. We live more at the command of our unbridled nature, under the influence of the evil force and make excuses for not living otherwise, explaining it by our character and temperament. We give little thought to the fact that without peace with all and piety *no man shall see the Lord* (Heb. 12. 14). For us who live disorderly lives, these are fearsome words. In their great love for their neighbour the Holy Fathers commanded us to preserve peace of the heart throughout our earthly lives.

O Lord, we are so indifferent, so unconcerned for the cause of our salvation. Forgive us, sinners, and help us initiate our spiritual lives.

Pacifying ourselves, we are called upon to be peacemakers for our neighbour. Discord and conflict within an individual, discord and alienation between one another, enmity, suspicion—all these are consequences of the Fall of our first parents and their loss of grace giving union with God. As a result, the salvation of man became impossible without reconciliation with God for, according to the Apostle *it pleased the Father that by him (the Son of God) to reconcile all things unto himself; by him, I say, whether they be things in earth, things in heaven* (Col. 1. 19-20).

Continued. For the beginning see JMP, 1987, Nos. 5-10.

Each of us in his life has repeatedly encountered alienation between people, the loss of heartfelt interaction, mutual trust and the sincere, well-wishing attraction of one person for another. Even among members of the same family, the desire to divorce oneself, to shield oneself off and have one's own "nook" are obvious. This happens because we have no inner peace that allows us to create peace with our neighbour. When inner peace is restored in our hearts through Christ Jesus, the interconnection of our hearts with all people is revived, this being manifest in unity of word, spirit and thought.

Let us realise our guilt before God in disturbing harmony and peace with our neighbour with our stubbornness, opinionatedness and insistence on our views and desires. In disputes we are unyielding, even if we realise that we are wrong. We want to have the last word. We are vain and egoistic; we consider ourselves more intelligent and better than others. We are not always modest; we are envious of everything: the wealth, happiness, health, abilities and successes of others. We are in a hurry to demean our neighbour's merits, or to defile or slander him, for that matter. Is this peace? O Lord, forgive us, sinners!

One of the reasons for the disturbance of concord and peace is the desire to dominate and to lecture to others. Who of us is not afflicted with this desire in his circle? These desires lead to much discord, irritation and hatred in our relations. No one wants to yield to anyone. This applies to relations between children and parents and between subordinates and superiors, for we are inclined always and everywhere to show our shrewishness and our superiority over others. O Lord, forgive us, sinners!

Selfness, which prompts us to put our own interests above those of our neighbour, is also an enemy of peace. Who of us can say that he is able to sacrifice his comforts for preserving peace, for the sake of fraternal love? How we become hardened of heart when someone impinges upon our well-being! O Lord, forgive us, sinners!

The sparks of discord extinguish love. Let us make haste to explain our intentions and actions that have been misunderstood by others, and meekly beseech forgiveness of those we have insulted, and if we ourselves have been affronted, let us seek reconciliation with the offender. Do we act thus in our relations with our neighbours? We do not! O Lord, forgive us, sinners!

We are constantly hurting someone, we grumble, we become angry, we are at enmity with others, failing to reconcile ourselves with them. Was it not us whom St. Gregory of Nyssa was describing when he wrote: "They are gloomy when they meet, one averse to the other. Their lips are silent, their gazes turned away, and the ears of one are closed to the words of the other, so that what is pleasing to one of them is odious to the other and, conversely, what is odious to one is pleasing to the other." Constantly in discord, disputes and enmity and at odds with our neighbour, we are becoming increasingly cold, callous and cruel. The fearsome warning of the Apostle applies to us: *But if ye bite and devour one another, take heed that ye be not consumed one of another* (Gal. 5. 15). The Lord wants to see in us creators of peace, but we are destroying it even where it is, with our garru-

lity, vile gossip and babble which distort the truth. O Lord, forgive us, sinners!

It is for this reason that the Lord calls the peacemaker the son of God, for he who brings tranquillity to human society with love, joy, peace, benevolence and magnanimity creates blessings.

O Lord, pacify our lives, give us love capable of vanquishing the evil that has risen up against us. May the words of Scripture seek peace, and ensue it (1 Pet. 3. 11) triumph over all the discord that poisons our lives. Create peace within yourselves, and the God of love and peace shall be with you (2 Cor. 13. 11).

According to St. John Chrysostom, the Christian's aspiration to establish peace rests on complete piety of the soul and prepares it for the feat of struggle against sin, while love for Divine Righteousness imparts to him such courage that he bears all tribulations and comes to understand the words of Christ: *Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven* (Mt. 5. 10).

An outcast is a person who has been deprived of the means and conditions for spiritual, blissful life. What, then, distances a person from the kingdom of God and prevents him from living in his righteousness (Mt. 6. 33) and finding refuge in His mansions (Jn. 14. 2)? First of all, it is our own sin-ruined nature, which shuns concern for the purity of body and heart which constrains it. It is distanced by the enemy of all people, to whom the concern of people for their salvation is averse. This distancing is also fostered by people to whom the good life of the faithful seems a disclosure or a reproach of them. And then they try to act in such a way that a virtuous person finds himself outside their society and ceases to have a positive influence on their lives with his knowledge and fulfilment of Divine Righteousness.

The history of the Old Testament describes many examples of evil, depraved people experiencing hatred for righteous people and persecuting them. The first to rise up against his brother was Cain; having grown hardened at his piety, he killed him. The depraved Esau harassed his meek brother Jacob. Jacob's children cruelly sent Joseph away from their family, selling him into slavery, just so his virtue might not irk them. Saul harangued the meek David until his death. The Jews repeatedly beat prophets who exposed their unlawful lives. They put to the cross and consigned to death the Sun of Righteousness, Our Lord Jesus Christ.

All who believe in Christ, who have become akin to His Righteousness, must reject evil, sinful designs and not yield to the base urge of the flesh, countering them with a confession of faith in Christ as their Saviour and God. Do we sufficiently love Divine Righteousness, our Christian faith and life according to Christ's commandments? Do we treasure edification in the law of the Lord, prayer, good deeds and the uprooting of the evil inclinations of our nature? Whoever cannot answer these questions in the negative, repent unto the Lord, saying: "O God, our Saviour, forgive us and help us set ourselves aright."

Stichera from the Service for the Presentation of the Blessed  
Virgin in the Temple on "Lord, I have cried...", Tone 1

Kiev-Pechery Lavra Cha

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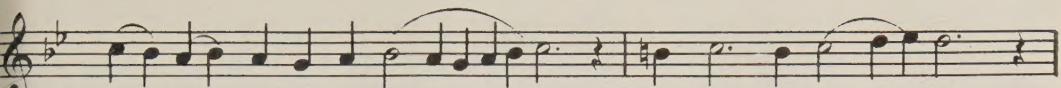
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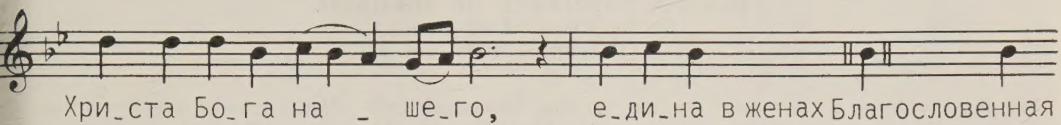
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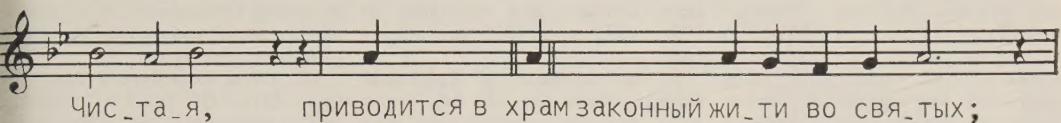
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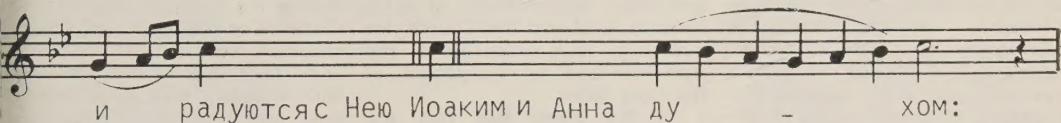
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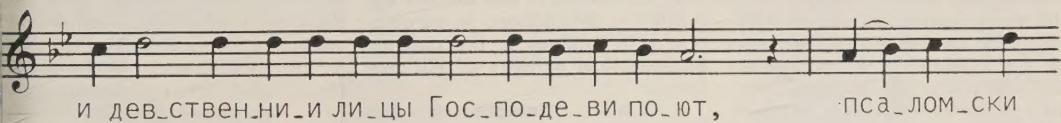
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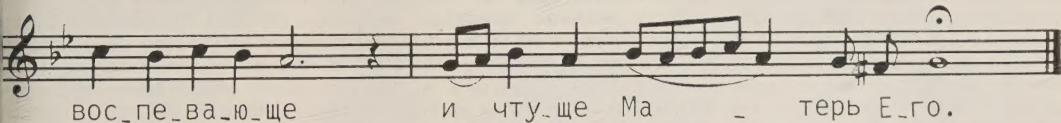
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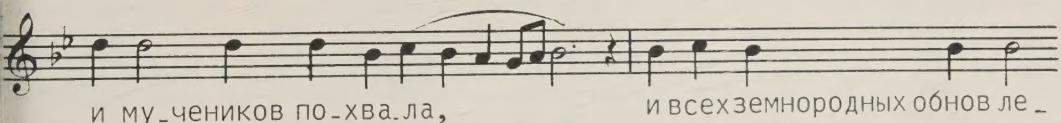
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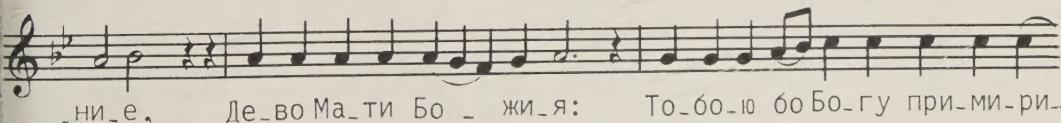
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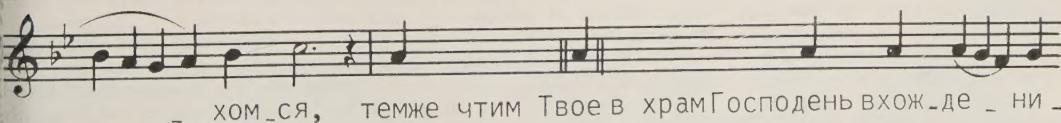
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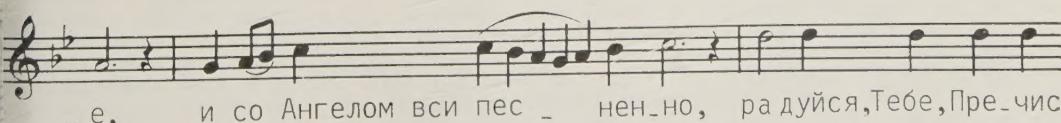
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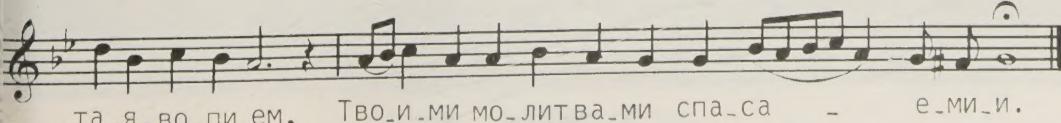
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# BOOKS AND PUBLICATIONS

## MAKSIM, PATRIARCH OF BULGARIA

In the Vineyard of Christ.

Sofia, Synodal Publishers, 1986, vol. III, 334 pp.

The third volume of sermons, messages and speeches delivered by His Holiness Patriarch Maksim of Bulgaria in 1981-1986 has been published. The white cover of the book with gold print and the turquoise jacket symbolize the traditional colours of the vestments of the Bulgarian Patriarchs. A black-and-white photograph of Patriarch Maksim appears in the book. In his foreword (pp. 3-4), Metropolitan Pankratiy of Stara Zagora underscores the great importance of the ecclesiastico-social, ecumenical and peacemaking activities of the Primate of the Bulgarian Orthodox Church. The book consists of twelve thematic sections, which are preceded by the article "The Bulgarian Church and Bulgarian Literature" (pp. 5-9), which was written by Patriarch Maksim in 1981 on the occasion of the 1,300th anniversary of the Bulgarian state. The article is devoted to the role of ecclesiastical literature in the formation of the Christian self-consciousness of the Bulgarian people throughout its age-old historical development. Among other things, the author dwells on the activity of the spiritual leaders of the Bulgarian people—St. Kliment of Ohrid, Bishop Constantine of Preslav, Ioann the Exarch, and Patriarch St. Evfimiy.

I. New Year Sermons (pp. 11-30). Each year in summarizing an outgoing year, Patriarch Maksim points to the foremost events in the life of the Bulgarian and other Orthodox Churches and calls upon the faithful to give thanks to the Lord for the blessings that have been granted by Him and to beseech His aid in the coming new year.

II. Christmas, Paschal and Other Messages (pp. 31-68). The Primate of the Bulgarian Church speaks of the radiant joy which Christians experience when celebrating the Nativity and Resurrection of our Lord Jesus Christ, and reveals and explains the spiritual meaning of these great feasts. The messages of Patriarch

Maksim to the Diocesan Congresses of the Akron Diocese (the USA, Canada and Australia) in 1977, 1979 and 1985 are adduced.

III. Exhortations at Episcopal Consecrations (pp. 69-84). Patriarch Maksim underscores the enormous responsibility of a bishop to God and the Church, for a bishop is a successor of the Apostles and an instrument of the Holy Spirit.

IV. Pro Domo Sua (pp. 85-100). Collected in this section are replies to felicitations in connection with jubilees in the life and ecclesiastical ministry of His Holiness.

V. Jubilee Celebrations and Anniversaries (pp. 101-180). This section features speeches and messages devoted to the 1,300th anniversary of the Bulgarian state, the 30th anniversary of the restoration of the Patriarchate in Bulgaria, the 30th anniversary of the opening of the Podvorye of the Moscow Patriarchate in Bulgaria and the 60th anniversary of the Sofia Theological Academy named after St. Kliment of Ohrid; also appearing here are felicitations for the 75th birthday of His Holiness Patriarch Pimen of Moscow and All Russia and the 70th birthday of Metropolitan Dorotej of Prague and All Czechoslovakia, and also various sermons about saints of the Bulgarian Church and its cloisters and churches.

VI. Ecumenical and Peacemaking Service (pp. 181-196). Adduced here are addresses and speeches of greetings by Patriarch Maksim at ecumenical and peace forums.

VII. Visiting Orthodox Churches (pp. 197-238).

VIII. Guests of the Bulgarian Orthodox Church (pp. 239-258). The chief idea which runs throughout the addresses by Patriarch Maksim at meetings with the Primates of other Orthodox Churches is expressed in the following words: "Our mutual love, spiritual unity and grace-giving co-partaking of the meal at Di-

vine Eucharist actually prove to conciliarity and universal nature of world Orthodoxy, its richness, plenitude, indomitability and grandeur" (p. 132).

IX. Visits to Different Dioceses (pp. 259-294). In the sermons and addresses he delivers during his visits to the different dioceses of the Bulgarian Church Patriarch Maksim calls upon the flock to preserve the Orthodox faith in purity, take an attitude of care and love for churches and monasteries, be faithful sons and daughters of their Motherland and pray incessantly for the salvation of the world and for eternal love among people.

X. Patriarchal Blessing to the Orthodox Bulgarians in Hungary (pp. 295-308). During his visit to Hungary in 1984 on the occasion of the 60th anniversary of the Sts. Cyril and Methodius Bulgarian Orthodox Church Community, Patriarch Maksim delivered several addresses in which expressed gratitude for countrymen living in Hungary who have preserved their fidelity to their beloved Bulgarian Church and made a great contribution to the development of fraternal relations between Bulgarian and Hungarian people.

XI. Funeral Orations (pp. 309-316). In his funeral orations for His Grace Bishop Nikolay Makariopol († 1981) and His Grace Bishop Parteniy of Lev († 1982) Patriarch Maksim expresses the deep sorrow of the Bulgarian Church and offers prayers to the Lord for the repose of the souls of these hierarchs with the saints.

XII. Addresses for Different Events (pp. 317-328). Feature here are the speeches delivered by Patriarch Maksim during his visit to the Sofia Theological Seminary and on the occasion of the 30th anniversary of the Podvorye of the Russian Orthodox Church in Sofia, and also messages to officials and private persons.



THE TRINITY CATHEDRAL (1422)  
AND THE CHURCH OF ST. NIKON OF RADONEZH (1623)  
in the Trinity-St. Sergiy Lavra

PUBLICATION  
OF THE MOSCOW  
Patriarchate